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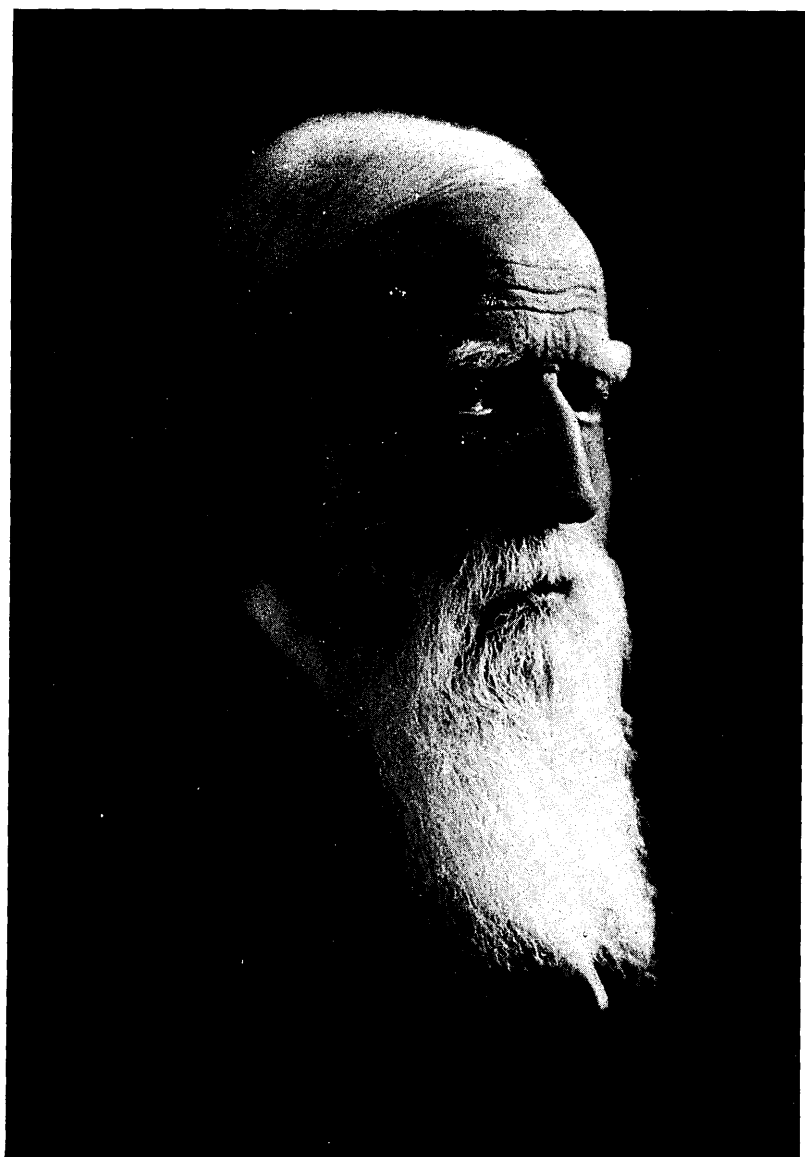


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**THE GENESIS AND
EVOLUTION OF ISLAM
AND JUDAE0 - CHRISTIANITY**



J. P. WIDNEY
90 Years

THE GENESIS
~ AND ~
EVOLUTION OF ISLAM
~ AND ~
JUDAEO-CHRISTIANITY

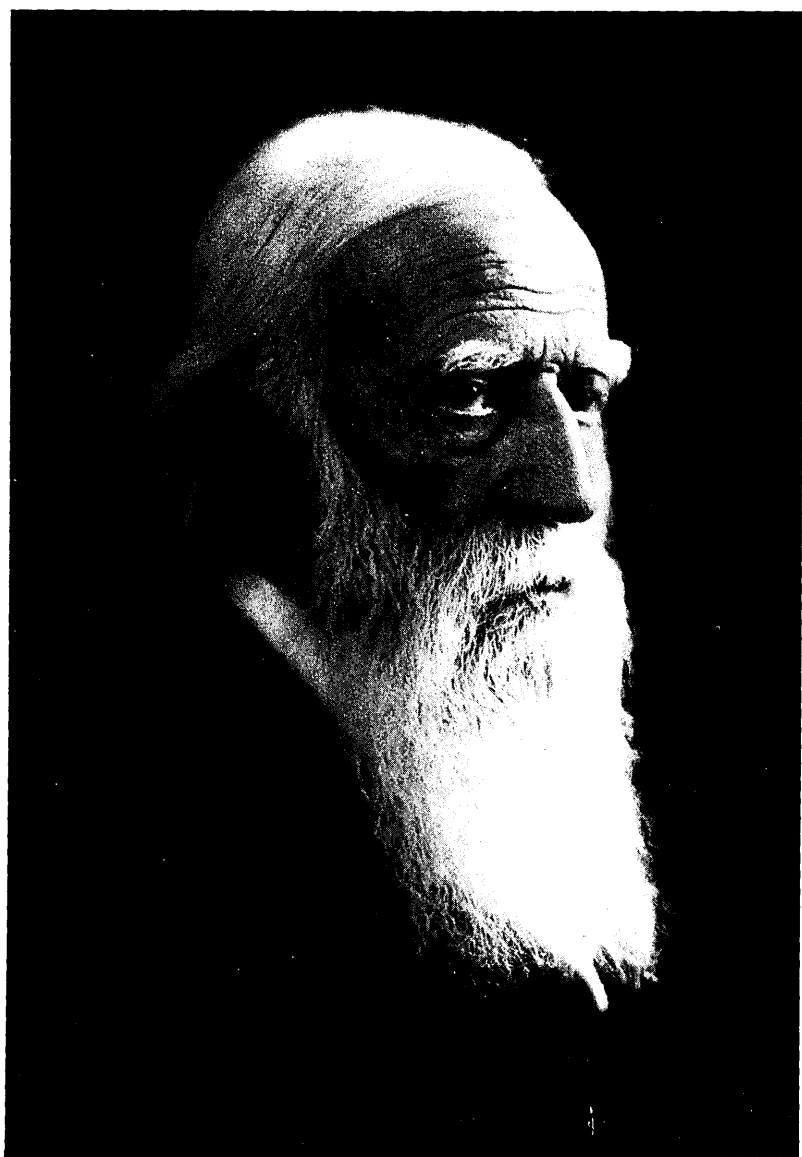
By J. P. WIDNEY

Author of

The Future That Has Come to Me
Race Life of the Aryan Peoples
Sassuerus — A Race Tragedy
The Lure and the Land



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J. P. WIDNEY
90 Years

THE BUSINESS
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ACQUISITION OF INDIAN
TERRITORY
AND THE BUREAUCRACY

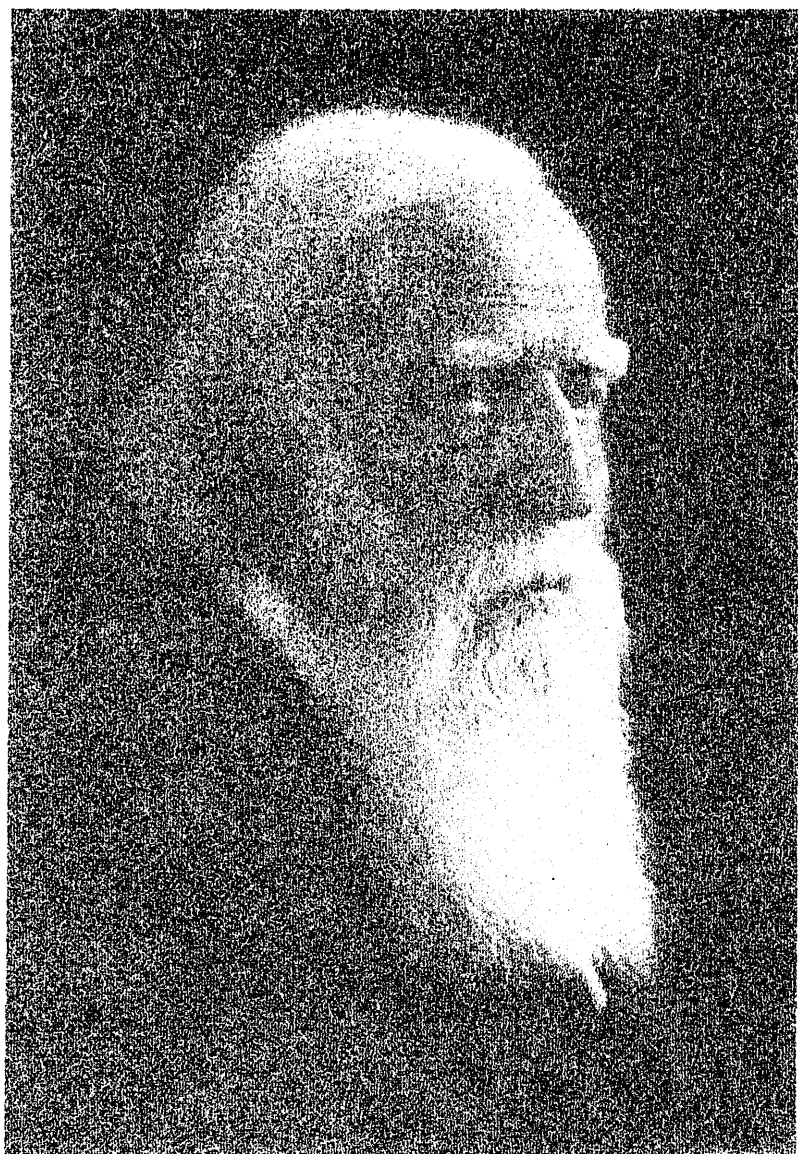
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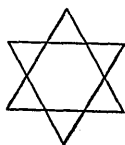
J. P. WIDNEY
Six Years

THE GENESIS
~ AND ~
EVOLUTION OF ISLAM
~ AND ~
JUDAEO-CHRISTIANITY

Gift **By J. P. WIDNEY**

¹¹
Author of

The Faith That Has Come to Me
Race Life of the Aryan Peoples
Ahasuerus—A Race Tragedy
The Lure and the Land



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Los Angeles, California
1932



1021196

To my Wife,
MARY,
who for fifty years, in body
or in spirit, has been
ever with me.

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FOREWORD

THIS book, and its companion, "The Faith That Has Come to Me," are the fruitage of a varied and busy life. They are a soul growth: and it is the growth of my own soul. Some portions have been written through the years. Much has been written during the last few years in pain and semi-blindness, the result of severe injuries, when I could only dimly see the paper upon which I was writing, but not the words written thereon. Under such conditions any systematic review, or revision, has been impossible. Maybe it is better so: for maybe thus is better told the tale of the successive stages in the growth of a soul.

The central thought of the work is—The evolution of one general world-faith out of many, and too often hostile, racial religions of mankind. The world was once civically racial. It is so no longer. The economic laws of commerce have welded it together as one. It was once politically discordant. It is now, more and more, tending to one type of government. Race lines are fading away. Shall the religions of men alone stand aloof from the working of this broad law of unification; or shall they, too, find a common ground upon which all may meet? Is the spiritual side of man's being less able to adapt itself to growth than his material nature? Every race upon earth has contributed,

and is now contributing to the material upbuilding of man. Some give more. Some give less. But all give; and with the gradual fading of racial lines, this law of unification should work to the same end with man's religions. What can each give? From the Hymns to the Maruts of old-time Aryans—the freshness of the morning: from Brahmanism, hoary with age, the stored wisdom of centuries: from Buddhism, the weariness of life but withal the undying longings: from the faith of Zarathustra—the unending battle of light and darkness in the human soul: from the Islam of the Desert Peoples—the Allah il Allah of the great wastes, and the night wind, and the stars: from the Jew—a code of laws which has made the race of Sinai imperishable: from Christianity—The Gospel of Love: from modern civilization—the duty and the task of blending these into one, the religion of Humanity.

This is the message voiced in these books. It cuts across race lines and creed lines. It is written carefully, reverently, thoughtfully, but unshrinkingly. For the message and its delivery, I must answer to God, and alone.

Domine, ad Te oculos meos levabo!



THE MAN PRIMEVAL

Out of the birth of things,
Out of the womb of chaos,
Out of the untold ages,
But how, no mind has fathomed,
MAN—The Man Primeval.

Grizzled, and gaunt, and stark,
Rude as the beasts about him,
One with the bear and aurochs,
Or the wolves that howled before him,
Battling with club and stone axe,
Sheltered in rocks and caverns,
Clad in grasses and pelts,
Man of the primal dawn—
But Man.

The ages come and go :
How long?—There is no number,
For time has lost the reckoning :
But old ! Old grew the hills
And the mountains, old about him ;
And the Ice Sheet came and vanished ;
And the cave bear, and the mammoth
Lived their huge lives, and then
Died out in the fading cycles :
But Man lived on.

And something came to his eye,
Something born of the ages:
And the beasts now quailed before it,
The beasts that had been as kin
With the man who roamed the forest.
Something had come to that eye;
Something that they had not:
Something—They were afraid.
And now they fled before him,
Him with the unbeast eye:
And they hid in the forest shadows,
In the covert of the deep woods
Where man was not.
That eye!
That unbeast eye!
They cowered, and fled before it.

And now from the cavern's mouth
Gleamed out in the night and darkness
The glimmer of new-found fire—
Fire from the flint and twirl-stick;
For man had become its master.
Fire, and the cave, and shelter—
The first rude home.

And time rolls on; but ever
The man is climbing upward
Out of the primal darkness,
Out of the age-long shadows.
And the beast still roams the forest:
But it is beast, and vanquished:
And Man is master.

And something comes to the man,
Something more than the eye-gleam
That banished the beast to the wood-depths,
Something more than the cunning
That made Man the wild beast's master :
A new-born stir within him,
A reaching-out in the darkness,
A grasping-hold upon somewhat—
But what? His hands are groping.
But somewhere, somehow, he touches
The vague unseen—and Life :
Life—the Life immortal.

And the old, blind past is gone.
Never again can he rest.
He has touched the hither verge
Of some strange, unseen world ;
And the touch has thrilled his being :
A soul is born.

No more can he turn him backward.
No more can he live the old life.
No more is he kin to the brute beast.
His eyes are lifted upward—
Upward beyond the stars.
His breath is the breath undying ;
He is one with the years eternal ;
He has found a name he knew not,
A name before unspoken :
He calls it—God.



THE DESERT

THIS book is largely about the desert peoples, and the faith which has come to them. To understand them and their faith, one must understand their homeland — The Desert. This knowledge is the key. Without it, the key is lost. It is never to be forgotten that the man physical, intellectual, spiritual, is to a great extent the product of his environments. The Congo negro, if placed for a few generations upon the shores of the Baltic, would cease to be the Congo negro; while the man of the Baltic would, within a few generations, cease to be the Norse man, if transplanted to the jungles of Mid-Africa.

Three of the great religions of the world—Islam, Judæism, Christianity—were born of the desert. To understand their genesis and evolutions as faiths, one must understand the desert peoples among whom they had origin; and, as said, to understand the peoples of the desert it is necessary to understand the desert lands which are now, and which from time immemorial have been, their racial habitat. Hence the preliminary portion of this book, which, without this explanation, might seem to be rather a dissertation upon the physical geography and the climatology of the arid regions of the earth.

What is the Desert?

What is the desert? An answer is possible only by one who has lived the desert life, and has known its weird power. Let me tell it as I have seen and lived it. It is where Nature dwells. The desert is an etching. The lines are few and simple. It is Nature in outline. The long horizon edge, broken only by the bare, brown mountains, lifting against a cloudless sky, and far away, so far that they seem as ghosts of a dead land, lonely, eternal peaks; the long receding line of brown, dry earth; here and there a Palo Bravo, the *Cereus Giganteus* of the botanist, like a mute sentry keeping watch over a slumbering land; some stray bunches of greasewood; scattered here and there, clumps of the many varieties of cactus; in the distance tall columns of sand, sucked up by the eddies of heated air, and slowly marching like specters across the silent waste; in the sky above, the desert sun pouring its flood of heat upon the glowing sands: and over all the brooding hush of a land asleep.

The weird fascination of the lonely land never loosens its hold upon one who has lived in the desert. More than sixty years have passed since the day when, in the old Army life, I rode down from Apache Pass, and back to civilization. For two years I had known only the desert. My life has been so ordered that I have never gone back. Yet its grip is upon me still, as strong as the day when I turned away from it; and the longing to go back never leaves me. In the church one day I spoke of the desert, and its hold upon those who have

ever lived its life. At the close of the service a young girl, of maybe ten years, came to me, and with longing, hungry eyes, said, "I was born in the desert: I belong there: and I want to go back." She was a child of the desert, and its spell swept the city life, and civilization, aside as the sand-storm of the wastes.

Where is the Desert?

Where is the desert? It is where the earth is dying. The great desert regions of the world make almost a complete belt around the globe. Every continental body of land has its desert interior. The deserts of Australia, the great central plateau of North America, Atacama in South America, the Sahara in Africa, Arabia Deserta, Gobi in Mid-Asia—they encircle the globe. It is the region of never-ending thirst. And the desert is not chance: it has a cause. It is that portion of the land which the ocean winds reach only after they have been robbed of the larger part of their moisture. Sea and land are the working complements of each other. The one supplies, the other receives, the moisture without which there would be no life. And it is the desert that draws in from the sea the air currents charged with moisture.

The desert is the great weather-breeder of the world, dominating the climatic air currents. Without it, these currents would not exist. All summer long the heated land is sending up its rarefied atmosphere, and the cooler, denser, moister air of the sea is steadily turning inland to take its place, carrying with it the water without which there can be no vegetable life, and in the

absence of this, no animal life. And then, with the winter chilling of the uplands in the interior of the continents, sets in the return flow from the now cooler lands back to the now relatively warmer seas. The deserts are thus not only the water-drawers, but also the lungs of the land, breaking up the stagnant air of the great coastal plains and thus making healthful and habitable lands which otherwise scarcely would be favorable to human life. It is the daily land-breeze and sea-breeze upon a broader scale. It now becomes an annual land-breeze and sea-breeze. The changing monsoons of India are an illustration: and so are the alternating summer Gulf hurricanes and the winter "northers" of the Valley of the Mississippi. Without the desert of the interior, there would be no habitable seacoast rim: all would be desert or jungle.

It is upon these continental rims, midway between the desert inlands and the sea, that life, vegetable and animal, is at its best, for here the first inflow of the ocean winds gives sufficient rainfall to insure an abundance of food. It is the desert that makes the coast rim habitable. Then, too, it is here that the great food supply from marine life is available. Sometimes, if no mountain chain intervenes, the climate of the sea reaches far inland as in the valley plain of the twin rivers, the Amazon and the Orinoco; but should a transverse mountain chain stand across the way of the moisture-bearing air current, its cooler crests, acting as condensers, wring out the moisture, leaving only a desiccated air to pass over and on to the interior. A marked case of this kind is to be found in California.

The southerly, rain-bearing air current of the winter blows in across the Coast Range of mountains, some three thousand feet high, at Santa Cruz, the coast plain receiving a precipitation of about thirty-five inches for the season. It is a vegetable garden plain. The Santa Clara Valley, which lies just within the range, receives only about fifteen inches. It is a valley of deeper rooting fruit orchards. The current then crosses a second range of about the same height. The San Joaquin Valley, which next receives the current, has an uncertain rainfall of from five to eight inches. Unless through irrigation, it is a land of scanty hay fields sometimes maturing grain. Then comes the tall Sierra, wringing out much of the remainder of the moisture; and beyond, the arid deserts of Southern Nevada.

The lofty snow-clad Himalayas of Asia receive the on-shore monsoons sweeping in from that great evaporating basin, the Indian Ocean, with its surface loss of fifteen feet of water each year. Points upon the seaward slope of the Himalayas, as the Vale of Cashmere, have from two to three hundred inches of rainfall each season; but the rain current, in passing over the high mountain range, is so divested of its moisture that beyond lies the vast desert interior of Gobi, and all Mid-Asia—a sand waste with its inland seas rapidly drying up—yet still the roaming place of the nomad Tartar. It is in the coast plains of such transverse mountain chains that the great flood rivers of the world are found—the Amazon, the Orinoco, the Ganges, the Hoang Ho, which, because of its destructive overflows, is known as “The Sorrow of China.”

Yet the arid interiors of the continents are not entirely desert, for still there is rainfall, though deficient, and still there is life. Only occasionally, and in comparatively limited regions, is the annual precipitation so light that the land becomes a drifting sand waste. Such sands are generally the dried-up beds of old, long vanished seas. Yet, over most of the so-called desert regions of the earth, there is still a season of the year when the rainfall is sufficient to give growth to a scanty herbage, short-lived and quickly drying to hay, as the bunch grass, and which is sufficient for the flocks of a wandering people; and here man has, through necessity, developed the nomad type of life. These regions might more accurately be called arid, rather than desert.

But these arid areas of the earth are steadily spreading, and becoming less fitted to sustain life. The ancient great inland Lake Bonneville of the central plateau of arid America, has left only the Salt Lake of Utah as its shrunken remnant. The Sahara of Africa was once largely an inland sea, twin to the Mediterranean. Much of it is below the sea-level. Some hundreds of miles south of the Straits of Gibraltar a duplicate Gibraltar exists, now closed by sand, and the inland sea now dried up. Central Asia is growing more arid with each century. The Caspian and the Aral are the only remaining salt water lakes of what was once a great inland sea; and they are steadily shrinking in area. So recent is the change in the Mid-Asian Plateau that the ruins of old abandoned cities where found are now only drifting sands. The upheaval of the Hima-

layas, a range of late geological formation, has shut off the rain winds from the Indian Ocean which formerly gave to Mid-Asia a more copious precipitation. Fixed populations have been forced to migrate for lack of food, and their place has been taken by the Tartar nomads. The climatic change presumably accounts for the extensive migrations southward and westward of which we have traditional, and even historical, record. Now the nomad wanders over the land finding scant sustenance for his flocks and herds in the stunted herbage of the arid lands.

It is within the bounds of this arid and semi-desert belt that the home of the Semitic Peoples has always been—Arabia, Asia Minor, the great arid plains of the region bordering upon the Tigris and the Euphrates, and the Valley of the Nile.

The Climate of the Desert

An atmosphere almost devoid of moisture during the greater portion of the year. While stationed as Post Surgeon at Apache Pass in Arizona in 1867-8, one of the men lost the ramrod of his gun on a trip to a mountain pinery for timber. I was with the detachment the next trip, some two weeks later. The ramrod was found lying by the trail. The two weeks of exposure had not tarnished the burnished steel. Sheets of writing paper would break upon two or three foldings. My surgical case, made of well-seasoned cedar, split with great cracks, in the re-seasoning of the dry, desert climate. The scanty vegetation, however, is fitted to battle for existence with the drouth, the principal part of

many of the bushes and plants being underground, in the great stumps and in the ramifying roots that reach out and down for water; leaves and bark glazed to check evaporation; and everywhere the cactus in its varied forms, bristling with innumerable spines, each acting as a condenser for minute drops of moisture that trickle back to the main stem. All through the long summer day the sun beats down from a cloudless sky. Its power can hardly be realized by one who has never lived the desert life. When scouting in the old Army days, as I lay upon the sand with my saddle for a pillow, I have been aroused by the burning upon my cheek when only half of the sun's disk was as yet above the horizon. Yet the burning heat of the day, often 110 to 120 degrees, is followed by a night of comparative coolness. It is because of the rapid radiation of heat after nightfall. Atmospheric moisture in the non-desert lands acts as a screen by day and a retaining cover by night. It acts to partly equalize the day and the night temperatures. In the last scout, chasing Apaches down near the Sonora line, a midday temperature of probably 110 would be followed by a night so cool that a blanket was needed. It is this absence of atmospheric moisture that gives the brilliant skies of the desert. What the Dutch painters call atmosphere is entirely lacking. It is this that makes the difference between the pictures of the Dutch school and the schools of semi-arid Spain, especially of Madrid and of inland Castile as compared with the softer skies of Andalusia.

Life on the Desert

Wood, water, and grass, are the essentials of the nomad life—wood for the evening camp-fire; water springs for the herds and flocks; grass, even the harsh, scanty bunch grass, that animal life may be made a possibility. It was these three essentials that forced Abram up the long circuitous trek by the interlocking headwaters of the Euphrates and the upper Jordan to reach the Land of Canaan, rather than by the direct crossing over the arid North Arabian Plateau. To the man of the desert his flocks and herds mean food, clothing, and the material for his nomad tent. This is the life of the Arab, the life of the Tartar, the life of the Moor, and is becoming the life of a nomad American who is growing up in the arid regions of the New World. Yet even in the arid belts life is not all migratory. Here and there an isolated mountain group, with its cooler summits, wrings from the scanty clouds of winter sufficient moisture for short, living streams such as Abana and Parphar, and a city grows up as a trade center for the caravan routes, and population becomes fixed over a limited area of irrigated lands. It is so that out in the drifting sands of the Syrian Desert for four thousand years Damascus has stood, with its little belt of green waving with palms, and with its olives and its vines. Sometimes, as in the broad stretches of the Sahara, an underground stream, coming, it may be, from far-off mountains, or the up-flow of some subterranean water basin, gives a limited plat of moisture, and the oasis of the desert waste becomes a poem of verdant foliage in

the midst of the thirsty lands. The palm, like the camel, is born of the desert. The arid regions of the earth are the homeland of both. Yet it is the water of the desert spring that makes life possible. Of the palm the Moors of the Sahara have a saying: "The palm flourishes best with its feet in the water and its head in the fire."

I shall never forget the picture that came to me one burning day on the Colorado Desert. We broke camp in the early morning and marched through the heat of the day, when, in the distance, I saw a vision. . . . It might be mirage: it might be life in the desert! As the weary miles went by, it grew clearer and clearer through the heated air, until the green palms of Agua Caliente* brought shade and rest to the tired soldiers. Bubbling up from many springs, the water and the drifting sands had built a mound of several acres, waving with the rich verdure that only comes of the desert sun and water. It was "Elim" again, with its "three score and ten palm trees, and its twelve wells of water." The Hebrew word was "Ayin"—not a dug well, not the Be-ayr, or Beer; that was the well dug by human hands, such as Isaac and Abimelech had controversy over—but Ayin, a fountain of living water bubbling up from God's hand. The word also means, An Eye: Ayin, the Eye of the Desert. And through it all, the soft, plaintive note of the doves cooing their nesting song: for wherever in the desert you find water and the palm, there also is the dove. And God is there—The One God of the Desert.

*Agua Caliente is now the village of Palm Springs, California, at the foot of Mt. San Jacinto.

Race Habitats and Their Faiths

Every distinct climatic belt has its own distinct type of men. Whether through long-continued dwelling therein, or whether by some original distinction and segregation of race type, that climatic belt is now normal to them. It is the race habitat. There are other formative factors, as topography, trade lines, foods, isolation; yet, after all, climate is the dominating factor.

The Black Man belongs in the moist, hot belts of the tropics, with the jungle and malaria. It is a climate fatal to other peoples; but he is immune: it may be through long residence there, or through some original peculiarity of race constitution. In this belt he flourishes. Removed from it, he languishes, or dies out.

The Yellow Peoples belong in the moist, semi-tropic, semi-temperate belts of the world. This is the home of the Mongol. They, of all men, however, show the greatest racial capacity to endure removal. They can live in the temperate belts and apparently flourish. They can live in the tropics, and not die out. Of all race types, theirs is the most cosmopolitan in its racial adaptiveness to climatic changes.

The White, or Aryan Peoples, belong in the cool, moist coast climates of the rim lands of the world, or beyond this where the influence of the sea, through physical topography, reaches far inland. Here they develop the best of the race type that is in them. Here their form of civilization is at its highest. Unlike the Mongol, they do not bear transplanting to other climates, well. Their normal race habitat belts the world in its most productive zone, but does not extend far

North or South: yet better North than South, for cold is less inimical to the Aryan man than heat. He may endure Norway, Iceland, or Alaska, but in India he quickly dies out. He is essentially a man of the temperate zone: and Asia has been aptly described as a continent without a temperate zone—South of the Himalayas, the tropics; North of them, the Arctic Steppes, and the Tundras of the vast polar plain. Asia had once a temperate belt. That was before the lofty Himalaya upheaval, when still the monsoons swept over the lower mountain ranges, carrying the moisture and the mildness of the sea far inland. That was the age of the Aryan in the Asiatic Mid-Continent. How long ago? No man can tell. We underestimate racial cycles of time. The ages lengthen out. Then came the era of steady upheaval; the growing aridity; the increasing harshness of a semi-Arctic clime: and the race migrations Southward and Westward in search of a new home within the normal race habitat.

The Red Man would seem to belong climatically with the White. They have the same racial habitat; but the Red Man is Mid-Continental rather than Coastal in his range. He belongs rather to the great interior valleys and plains, from the Alleghany to the Sierra; then we have the Mongoloid Indians of the Pacific Coastal plain.

There remains one race, however, the brown-skinned Semite. His normal habitat is in the warm, arid regions of the earth. His birthland was the desert. Here his race type was fixed; and here he has developed his best, his most forceful, characteristics. It is

the climate and region of his great empires: he has never developed power outside of it. And it has always remained his race homeland. Elsewhere upon the earth he has always been only an alien, and a sojourner.

It is the history of the desert peoples. The grip of the Great Open is ever upon them. They may wander elsewhere; but they cannot abide. It is especially along the line of Spiritual conception that the Semite has shown his most striking development. It has made him a leader in the Soul Life and the Soul Growth of the world. There must be a reason for this. That reason, and the type of his religious evolution, with its shaping factors, and the causes that have led to the modifications, which have come to that type as it has passed on and out to other races and to other lands, is the central topic of this book.

The Desert Faith—Monotheism

The Semite is the Arab. That rocky plateau, the Arabia Petrosa of the older geographies, is for him the true homeland. About it, as a green fringe, is the coast belt with its better watered lands, the Arabia Felix of those same older geographies: and then the drifting sand wastes of the Arabia Deserta. But the homeland, the primitive homeland, is not in the fertile lowland. It is up where the Brown Man with his flocks and herds still lives his nomad tent-life out in the Open, under the clear skies, with the burning sun of the desert day, and with the stars looking down upon his smouldering camp-fire. . . . And in the loneliness of the desert he reached up and touched some-

thing. It was God! "How do I know?"—I have *lived* it. It was upon the desert that I found God.

One who has never known the life of the arid mid-continental uplands can hardly realize their molding power upon the men who dwell there. It must be felt to be understood. Two years of my own life spent in the loneliness of the mountains and the deserts of the Mid-Continent stand separate and apart from all the other years. As the long months went by the world seemed to drop away. The older life became a dream. The intangible things were become the real. A new sense seemed to arouse within me: a sense which, somehow, had power to take cognizance of things before unfelt and unseen. One day I especially remember when this new sense seemed to overpower all else.

I was at a military camp in Northern Arizona, awaiting an escort across the Indian Country to the post to which I had been ordered. Wearying of the sameness of the camp, I took a man with me and we rode out some miles across the mesa, looking for game. Finally, telling the man he might return without me, I rode on alone, keeping close watch, for it was a dangerous country. Out upon the dry mesa stood a lone, live-oak tree. Riding under the low, wide-spread branches where I was hid as by a screen, I stepped from the saddle to one of the boughs and, tying my horse to it, I sat for an hour. It was an early summer day; but already the atmosphere was wavering with the dry heat. Not a breath of air broke the hush of the desert noon. Not a sound of a bird or the howl of a coyote; not the whirl of a rattlesnake. Even my horse slept in

the fierce heat. It was the utter hush of the desert noon. But as I sat looking out over the brown, dry plain to the simple outline of the far-off mountains, a strange sense of a new life seemed to come to me. It was no longer the desert, lifeless and still. I somehow seemed, as with a new-born perception, to awake to a sense of life about me: intangible, unseen, but Life. The whole air seemed to throb and palpitate with life—life that reached out beyond the desert, beyond the distant rim of the bare, sleeping mountains, on, and on, into the infinite. I seemed somehow to have stepped out of the old, narrow bounds and bonds of the flesh, and to stand within the portals of a new and broader existence. That day I awoke to the desert. From that day it had for me a new meaning. I had found the desert—and God.

More than sixty years have come and gone since the hour when I sat amid the branches of the oak, alone with the Spirit of the Waste. My life has been so ordered that I have never revisited the desert. But its power is upon me still after all the years, as it was that day. The old longing for it has never died out. It brought into my life possibilities which otherwise never would have been existent. It aroused capacities and a spiritual sense, which would otherwise have remained dormant. It made of me a different man. It has, for more than sixty years, to me, made the city a desert, the desert a place of abounding life. Our complex, high-pressured, materialistic civilization, with all its comforts and its intellectual activities, yet brings with it also a curse of spiritual poverty to the souls of men.

It is the doom of Israel over again, "And He gave them their request: but—but sent leanness into their Soul."

We have lost something since that day when our far-off forefathers turned from the highlands of desert Mid-Asia away to the sea — some deeper, spiritual sense. Can we ever find it again? Or is it the heritage of the desert peoples alone? We have never again sung "Hymns to the Storm-Gods." The desert! Its peoples will not live elsewhere. They cannot. They die.

The clearest concept of God that has come to man goes back to the desert peoples for its origin. It is the One God. And the Semite, in his monotheism, is lineal heir to that faith. The Semite is of a type sharply distinct from all others in bodily and mental make-up. His race is one of the masterful bloods of the world: not so much now as in the past. The history of mankind, up to two thousand years ago, is largely a history of the Semite. He was the empire-builder of that older past. Its great cities were his cities. Its trade lines were his trade lines; its libraries were his libraries; its literature, largely his literature; its mental and spiritual life, his mental and spiritual life. And he still lives, and dominates the world in his religions: for he, of all men, seems to have been most gifted in spiritual insight. The races of mankind differ in their mental endowments. The quick, inquiring, versatile mind of the Greek, with its acute sense of beauty, made of the man of the Ægean the artist and the philosopher of the ancient world. The strength and the massiveness of the Latin, with his clear sense of order, made him the law-giver, the builder, and the soldier. To the keen, analyt-

ical mind of the Aryan has come the mastery of Science and the material world. But the Semite—back of his cities, and of his half-barbaric empires—was always a dreamer. The spell of the desert has always been upon him. He dreamed—and he reached out—and he found God: the One God. The birthplace, and the stronghold, of monotheism has been in the arid, desert lands of the Semitic peoples. And, after all the ages, with the desert peoples it still abides.

But why is monotheism born of the desert; and why, through the centuries, has it remained an abiding feature of the religions of the desert peoples? It takes life upon the desert to give answer. The student's library, or the professor's chair, never could explain. Let me tell how it came to me. Born in the log-cabin days of the Ohio Valley, my earliest recollections are of the clashings and the apparent discords of Nature—the battling of frost with the warm early springtime winds from the South—the summer thunder-storms, and the tornadoes crashing through the forest trees—the coming of the autumn chill to the warm earth—then, the winter storms, and the cold blanket of snow, and the ice-covered streams. It was all conflict and stress of apparently contending powers. The ignorant, or the untrained observer, saw the clashing: he detected no unity of purpose or of design back of the clashing!

From the boyhood life, and the apparently discordant climatic phenomena of Nature about me, I came in the early pioneer days to California. With broken health I turned to the Wild. Days lengthened into weeks and months, in my wandering along the lonely

sea beaches of the new land, watching the unceasing battle of land and sea. And then the nights, as I lay wrapped in a blanket by the lone camp-fire, with the long roll of the Pacific breaking at my feet—hour after hour, the crash of the surf struggling for mastery with the deep organ-tones of the wind in the swaying red-woods overhead! Then came the winter gales, with their pelting rains, and the storm-tossed mountain pines: and with it all the earth-quivers of a land ill at ease. Everywhere clashing: and the co-ordinating laws apparent only to the scientist with the broader vision. The old-time men of the seaside, and of the great coastal plain, seeing the never-ceasing battle of land, and sea, and sky, but failing of the broader vision which could grasp all, and co-ordinate, gave to each of the contending elements its separate god: A god of the land—A god of the winds and the storms—A god of the sea—A god of the under-world. It was polytheism.



II



ISLAM AND JUDÆISM BORN OF THE DESERT



THREE of the world's great religions—Islam, Judæism, Christianity—were born of the desert: and they are all at heart monotheistic. They have been surrounded by, and have had to contend with, faiths which were not monotheistic. Two of them have withstood the test. One has not come out unscathed. Its creeds are a compromise with the polytheism of the West. And the two which have stood fast by the primitive faith are the two which have retained the closest touch with the desert.

But with the desert and its monotheism all this is changed. The clashing has disappeared. And again, I can best give explanation by taking a chapter out of my own life. Ordered to the front in Arizona, for two years I knew only the desert and the desert life; but I found no clashings of Nature, no apparent battling of contending forces; only co-ordination and unity. Sometimes campaigning; sometimes scouting; sometimes exploring: the long trail by day, the lone spring and the camp-fire by night, with saddle for pillow and the solemn procession of the constellations overhead; the unending reach of the brown plains; the slumbering mountains; no diversity; no clashing. Nothing could be added without mar; nothing could be taken away

without mar. It was unity—and the One God of the desert.

The Unity of God is the heirloom of the desert peoples, and it is their message to humanity.

It is the message of Sinai!—“*Hear, O Israel, The Lord, your God, is One God!*”

It is the message of Islam—“*Allah il Allah!*”

Science with its broader vision is beginning to co-ordinate the clashing forces, and now speaks of One Central Cause. Devout Souls call it, God.

The homeland of monotheism is the Desert. To the peoples of the Great Open, God is One. And there is no atheism there. They reach out, and touch God—and they know. And they have a history of the faith that is in them—not always written; for ages unwritten; but living on by the camp-fire, as told from father to son. It is of this we now have to tell.

Two of the great religions of the world go back directly in their unwritten history to one man: and he is the same in both. It is the kinship of a common ancestry. Yet in neither is he the true starting-point—only a way mark in the trail to something long before, a trail leading on and on into the obscurity of a still older past whose farther verge no man knows: for here even tradition fails. We can only reason from known natural laws as to period, and as to what might have existed.

The man who marks the way station for these two faiths is known to both as Abram: first making his appearance upon the scene in “Ur of the Chaldees.”

*Abram, the Islamite: Abraham, the Hebrew—
the Connecting Link*

Who and what was he—this man whose name lives on through the centuries, and does not die? And where, and what, was Ur of the Chaldees? The earliest written record of him is found in the Scriptures of the Hebrews: committed to writing long after, but while the memory of him was still fresh in tradition. He appears upon the scene suddenly, and as a man of mature years. The record says: "And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. And Terah took Abram, his son—and Sarai, his daughter-in-law, his son Abram's wife: and they went forth from Ur of the Chaldees to go into the land of Canaan. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation . . . and in thee shall all families of the earth be blessed." *Genesis XI-XII.*

Islam and Judæism both came in touch with the man Abram; and both claim him as an essential factor in the evolution of their religious faiths. And both are right, for he is the most definite link of kinship between two divergent branches of one common stock and a leading factor in the evolution of the two great Semitic faiths. Judæism claims him through the genealogical line of Isaac and Jacob; Islam, through the line of Ishmael and Esau, and the six sons by the second wife, Keturah, all of whom went back to the desert and the desert peoples again. But, back of all, lay the common

ancestral stock of the arid upland plateau of Arabia Petrosa, homeland of the Semitic Peoples, and of the monotheism which they have always held as a common racial faith. Yet of the two, Islam probably retains the richer store of Abramic tradition, for to the wandering Arab he is still a living personality—ever present in the tales told by evening camp-fire.

The Man—Who and What was He?

But the Man: Who, and what, was he, this man whose name lives on and on through the centuries in the faith of two of the world's great religions: lives on, and does not die?

Even one century ago these questions could not have found answer. He simply appears upon the scene as Abram of Ur of the Chaldees. The written record of Judæism only says: "Now the Lord had said unto Abram, Get Thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation." *Genesis XII:1, 2.*

The previous chapter shows that the older homeland was Ur of the Chaldees: and this is further affirmed by Stephen the Martyr in his speech. *Acts VII:2, 4.*

The Koran repeatedly alludes to the same facts in its account of Abram, the Man. It is Ur of the Chaldees.

Yet there has always been a mystery about the man. When he first appears upon the scene, he is already of mature years, and of trained mentality: one who stands

high among men, who wields influence with them wherever he dwells, and who is recognized as a natural leader of men. When he comes, a stranger among the Hittites in the new land, they say to him: "Hear us, My Lord, thou art a mighty Prince among us." *Genesis XXXIII:6*. Neither does he appear as a neophyte, or a convert to a new faith, when God calls him. He is a man already spiritually matured, and in close touch with God. He hears the call: makes no question: goes out from homeland and kin to the long trek up the Valley of the Euphrates. He simply trusts and obeys.

The question at once arises—Whence all this? Not by inspiration. God does not work that way. We find He picks out men already trained and fitted for His work. That these qualities of fitness in Abram and his strong faith date from the time of his call and were not possessed before, is not supposable. It was the training in "the wisdom of the Egyptians" that fitted Moses for the Levitical Code, and Sinai. It was the training of Gamaliel and the Doctors of the Law that fitted Saul of Tarsus for the Paul of the Damascus Road. It was the ten years of preparation that lay between the twentieth and the thirtieth years that sent Jesus of Nazareth out equipped for his life-work. Whence, then, came the mental and spiritual fitting of Abram for his work as founder of a race, and as an exemplar of its faith? Certainly not after the call, for he appears upon the scene fully fitted and equipped. Something must lie before: and this brings us face to face with the next question:

Before Abram—What?

His nativity was in Ur of the Chaldees: Mesopotamia. Mesopotamia—"the land between the rivers," of Strabo—is the great alluvial plain lying between the Tigris and the Euphrates, but ordinarily the name is made to cover the entire valley plain of the two rivers. Draining the opposite slopes of the Zagros Mountains in Armenia, the two rivers have built up from the detritus of the mountain slopes one of the homes of early civilization. The mythical Garden of Eden was located here. Its mild climate, its exhaustless fertility, and its accessibility, have made of it one of the great mixing-grounds of the World peoples. Not only between the rivers, but also between the continents and lying across the great lines of migration of the primitive peoples, it has received wave after wave of shifting races—Negroid, Yellow, Brown, White: they were all there. Upon the primitive stock of Negroid and Yellow came the Semite and the Aryan; and each new influx brought its own religion, built its own temples, worshiped its own gods. It was apparently to save the purer faith of the desert from its contaminating surroundings that Abram was called out to a new land. "I will make of Thee a great nation: and I will bless Thee: and thou shall be a blessing," was the promise and the prophecy.

Yet, like the training of Moses in Egypt, a purpose may be discerned in that preliminary sojourn in the land of the Chaldees. Moses went out better equipped for the race work before him because of the long schooling among a highly civilized people. The germs

of the Levitical Code were from the banks of the Nile. It was the making of a nation. And, in like manner, Abram came to his work in the founding of a nation unquestionably far better equipped because of his seventy-five years of preliminary schooling amid the libraries of the Chaldeans which we are now unearthing. Moses brought out with him the civil code, and the organized ecclesiasticism of Egypt. Abram brought out from Ur the fruitage and the mental maturing of the broad Mesopotamian civilizations. The Sumerian Code of Hammurabi is only one of the educating influences that old-time civilization had contributed to the making of the man. He was a pioneer; but the pioneering of the wanderer brought out the latent qualities of the man. He went out from Ur, Abram, the Arab. In the new land and under the stimulus of the new life, he grew to Abraham, the Hebrew: progenitor and founder of a mighty race. And it had taken all—the desert, Ur of the Chaldees, and the new land, and the tent-life of Mamre—to develop the man. It is God's way with the pioneers in the upbuilding of humanity.

The Hebrew was born.

But the era was not yet for Sinai and Judæism and the Jew. For this, time and other factors were necessary; and a further selection of race blood.

But the Desert, and its Monotheism, and Islam, had prepared the way.

A more complete analysis of the mentality and of the preparatory training of the man is given under the section, "Judæism."

ISLAM

A silent land :
The desert hush :
A lonely palm :
A trickling spring :

A camel sleeping :
An Arab kneeling :
Brown hands uplifted
In the fierce heat.

A voice of prayer,
Fervent, devout—
"Allah! Allah!
Allah il Allah!"

Out of the sand wastes,
The haunted sand wastes,
Lone winds bring answer—
"Allah! Allah!
Allah il Allah!
God is God!"

“ALLAH IL ALLAH!”

Three of the great religions of the world go back to the desert as their birthplace—Islam, Judæism, Christianity: and they are kin. Of these, Islam, generally spoken of as the youngest, is in reality the oldest, and most nearly represents the primitive generating faith. Mohammed is often spoken of as the founder of Islam. It is a popular misapprehension. He was not the founder of a faith. He never claimed to be. Rather was he the reformer of a faith which already was hoary with age: and the name which it already bore was “Islam”: “Peace”—the “Peace of God”; kin to *Salem*—Peace; one with the Hebrew *Shalom*—Peace. *Genesis XIV:18; Hebrews VII:2*.

It was as a prophet, a teacher, a reformer, to that older faith that Mohammed came, even as the prophets who came in the vain attempt to reform Israel: only, he met with success, while they failed. “I, too, am a prophet,” was his constant cry. Yet he claims no more—“Mohammed is no more than an apostle: the other apostles have already died before him,” he says of himself. *Sura III*.

The central thought of Islam, the foundation-stone upon which it is built, is monotheism. The One God. It was upon this that Mohammed constantly dwelt. “Allah il Allah! God is God!” was the battle-cry in the struggle with the polytheism of surrounding races; and, later, with the Trinitarianism which was introduced as the central doctrine of Western Christianity, after the Council of Nikaia in the Fourth Century.

It is probably a misfortune that to the outer world the name Mohammedanism has been made to stand for Islam. It is not so made use of by the people who have been influenced through the teachings of Mohammed. As said, he was not the founder of Islam; only the reformer. It is a misfortune to any faith when the name of an individual is attached to the doctrines which he, with others, has advocated, for his personal idiosyncrasies or weaknesses are apt to become, in popular belief, so entangled with the broader teachings that a mar is fastened upon the work and the belief. To the "True Believer" what we often call Mohammedanism is only known as "Islam"—resignation to the will of God—"Peace." And this faith, together with the belief in the One God, under the name of Islam, was, and had long been, before Mohammed seized upon them as the foundation-stones for his teachings. This older—and purer—faith still survived amid the mixed peoples of the seacoast in Yemen. The Hanifs, few in numbers and almost lost in the mongrel peoples of the coast cities, were men who still knew the old-time God, and who strove to conform their lives to His will. But back of the sea-side plain and its trading cities were the wandering desert peoples of the great, stony upland plateau, who still knew the ancient God of the tent-life out under the stars, and who formed the real strength of Islam: the people who were later known as the Wahabees, the Puritans of Islam and of Arabia. Sharers also of that primitive desert faith were such men as Melchizedek, and Abram, and Job, and Balaam, and Jethro—priests, but to whom? A priesthood implies as

its background a people also. This primitive faith seems to have been a common heritage of all the desert peoples of the Semitic Orient.

The Arab rather than the Hebrew, Islam rather than Judæism, represents and is lineal heir to the primitive faith of the old Pre-Abramic days. We watch the evolution of Judæism from its very inception in the call of Abram, and afterwards at Sinai; but side by side with Judæism was this far-older, common faith of the desert peoples which had its inception ages before Judæism, its origin finally lost in what to Judæism was the obscurity of a long-forgotten past.

And the Arab never knew Egypt and the bondage; never felt the contamination of the cult of Rha and Amun; never was warped in his ecclesiastical evolution by the elaborate ritualism, and the gorgeous ceremonialism of the Land of the Nile. The free winds of the desert were his, and life in the Open; his, the stars of the night, and the ever-receding horizon line, and the oasis with its "twelve wells of water, and its three score and ten palm trees." And he still abides with his flocks, and his herds, and the nomad tent, and the night winds, and the stars.

This is the picture. It is from "Ahasuerus, A Race Tragedy."

ELIM

The evening shadows lengthen: and I come,
Weary and faint, to Ishmael's desert door,
And fain would crave the shelter of his tent.
Strange, how the ages reckon: I, the son
Born of the Promise: he, the son cast out.
Hagar, thou art avenged! Thy son hath home,
And wife, and child: and I the homeless one,
Walking alone, though to the Promise born.

And Ishmael's fate is kindlier: he can claim
The desert as his home: and in its wastes
Find shelter from his foes: the endless reach
That on, and on, burns in the blazing sun:
The glowing sands: the far-off oasis,
Like Elim with its wells and waving palms,
Shut in by leagues on leagues of no-man's land:
The red simoon: the ever drifting dunes—
These are his refuge, these his age-long home.
And here the camp-fire: here the lonely night
Breathing its spirit in the winds that blow
From out the waste—a moment, and are gone
No man knows whither: and the silent stars
That march in solemn concourse through the hours.
And Esau, he of Edom: how the years
Have righted wrong! Of first-born right despoiled,
And by a brother, keenest pang of all.
The hand that should have been the first to help
Reached out to wrong. And then the blessing gained
By subtle cunning: and that piteous cry,
“Hast thou no blessing still, my father? One—

One left for me, thy first-born, only one:
I ask no more?"

Oh, how the years have brought
Stern retribution! Edom dwells secure
Amid his hills. The ages still have failed
To draw him thence; years, and the might of men.
For still the rocks are his, and upland plains,
And the lone stars of midnight, and the winds
That come and go, and voices of the night
That tell of freedom.

Lo, the Promise was,
"Not thine the corn and wine: for thou shalt be
As one that serveth: but not long, for thou
Shalt break the bondage: then the desert dews
Shall wet thy tent. Thy sword shall be thy strength."
The word was true: for Edom dwells apart,
Free as the hind that scales the mountain heights,
His trail unmarked: his kin, the wandering stars.
The covert of the rocks is his, and upland plains,
And far springs of the mountains, and lone nights
Under the stars. The ages come and go,
And no man hath dominion: for his sword
Is still his strength.

And outcast Ishmael,
Born of the slave, but with the royal blood
Of Abram's line thick in his tawny veins,
Outcast because not to the Promise born,
He, too, lives on: And lo! the desert winds
Have tanned his cheeks: the growl of far simoon

Finds echo in his speech : but by the palms
Of sand-waste oases his goat-skin tent
Makes home and country.

Still a wanderer ;
And still an outcast ; and with still his hands
Raised as an outlaw : yet the barren waste
Is home and country : and he still abides !
And armies pass him by : and conquerors
Turn back, nor dare his sands. It is his home !



THE HISTORY OF ISLAM

THERE is, as said, a wide-spread popular misapprehension as to the genesis of Islam. Mohammed has been pictured as its founder. He was only its reformer. His mission to Islam was like that of Luther to Romanism, or as Wesley to the Established Church of England, or as the first announced mission of Jesus of Nazareth to Judæism. Even the name, "Islam," as said, existed before him. The faith of Islam apparently was one with the old primitive monotheistic faith of the desert peoples before Judæism had Sinaitic birth. It was the faith of "Melchizedek, Priest of the Most High God," to whom Abram paid tithes; the faith of Abram and Terah in Ur of the Chaldees; the faith of Job, that strange, non-Judæic and unknown man of the borderland of the desert of Edom. It was the faith of Balaam, prophet of God, coming from Pethor of the rivers beyond the lands of Moab; the faith of Jethro, Priest of Midian on the Northern edge of the arid plateau of Arabia Petrosa in the years before the going-out told of in Exodus. Abram and Moses were heirs to a faith whose origin is lost in the dim centuries of a past which even then was hoary with the centuries.

This primitive faith seems never to have died out. Sometimes obscured, sometimes overshadowed for a

season by other and lower types, yet among the more spiritually minded it still lived on. And it was vivient and strong. Read the scene of Balaam and Balak as given in Numbers XXII, XXIII, XXIV. There is no more dramatic scene in all the Scriptures. It is the voice of one who speaks as the very Voice of God.

“And he took up his parable and said, Balak, King of Moab, hath brought me from Aram out of the Mountains of the East, saying, Come, curse me Jacob, and come, defy Israel.”

“How shall I curse whom God hath not cursed? Or how shall I defy whom the Lord hath not defied? From the top of the rocks I see Him, and from the hills I behold Him. . . . Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his! . . . God is not a man that He should lie: neither the son of man that he should repent. Hath He said, and shall He not do it? or hath He spoken, and shall not make it good? Behold I have received command to bless: and He hath blessed: and I cannot reverse it.”

“And again he took up his parable and said: Balaam, son of Beor, hath said, and the man whose eyes are open hath said; he hath said who heard the words of God, who saw the vision of the Almighty, falling into a trance, but having his eyes open”: . . . “How goodly are thy tents, O Jacob, and thy Tabernacles, O Israel!”

“And Balaam rose up, and went, and returned unto his place: and Balak also went his way.”

This primitive faith seems to have existed widespread among all the border peoples of the arid lands, and of whom Melchizedek, Abram and Terah, Job, Balaam, Jethro, were only representatives: for priests imply a priesthood, and a following, and back of these must have lain an older past to which they were heirs, and whose farther verge we do not know; but far-reaching must it have been: for faiths or religions do not grow quickly.

This older faith still lived on among the Hanifs of the Red Sea littoral, and among the wandering nomads of that great arid upland of Arabia Petrosa which reaches northward to the interlacing of the headwaters of the Jordan with tributaries of the Euphrates, the lands of Damascus, and of Tadmor and of Baalbek. How much of the clear-eyed inspiration of those stern, old Hebrew prophets, as they denounced the drifting away of Israel from the simple faith of the fathers, came from a closer touch with the faith of the desert, we cannot now determine, yet we do know that the wilds of the desert were their place of refuge and of re-inspiration when perils beset them. It was to the Spirit of the Waste that Elijah fled when Phœnician Jezebel, idolatrous wife of Ahab, King of Israel, would have slain him because of his rebuke for the turning away from the monotheistic faith of the fathers: and it was in the solitude of the cave mouth at Horeb that the inspiration and the command came to "Go back!"

Abraham, Melchizedek, Job, Balaam, Jethro, the Hanifs of the Red Sea plain, the wandering Arabs of

the uplands: these, and the Desert, and the One God of the Desert—that was Islam.

These men had reached up from the Desert Wastes, and had found God.

Have we not misread the faith of the Desert Peoples?

What Is Islam?

The word strictly means, "Peace," "The Peace of God." It is, as before stated, the "Salem" of Melchizedek, the "Shalom" of the Hebrew. It is not the Mohammedanism of the Turk, any more than the Christianity of the Middle Ages, or of the World War, is the religion which Jesus of Nazareth taught by the shores of Galilee. Islam, as I have said, is the nearest surviving representative of that simple primitive faith of Abram, of Terah, of Melchizedek, of Job, of Balaam, of Jethro, and of an older background of Desert Peoples from which they stand out as spokesmen; for that they stood alone, each an isolated individual by himself, would be, as shown, an untenable supposition. The similarity of their faiths, each to the others, would necessarily presuppose a common background of some more widely spread racial belief. And it was to this common background of race and of racial belief, that all of the progeny of Abraham and of Isaac and of Jacob, except the one line of selected direct descent for the Jew, returned, and into which they were re-absorbed. This kinship of blood and of faiths with the Hebrew peoples is alluded to and recognized by Islam: "Abraham was neither a Jew, nor a Christian; but he was of the true faith, one resigned unto

God. Verily the men who are nearest of kin unto him, Abraham, are they who follow him." *Koran—Sura III.*

It was out of this Islam that Abram was called to found a nation. It was to this Islam in its decadence, ages after, that Mohammed was called as prophet and reformer.

*What Was the Condition of Islam When
Mohammed Came to It?*

That the pure, primitive faith of Abraham as carried back with them to the older homeland by those of his descendants who returned to the desert, and as pre-existing there before their time, had remained uncontaminated and unchanged, could hardly be maintained, or even claimed. This is not the history of religions. The very isolation and inaccessibility of that vast, strong, Arab plateau had made it the one central place of refuge in the mighty wars that swept the ancient world. Here the persecuted fragments of broken peoples found safe shelter. Egyptians, Babylonians, Assyrians, Syrians, Israelites, and the many smaller peoples, fled there for safety, taking with them their racial religions, and often their idolatries.

In the Arabian Peninsula proper, these refugee peoples settled more especially along the coast plains, and the border lands, leaving the wandering nomads of the central plateau as the purer stock, and less changed from the older monotheistic faith of the desert peoples. This inland plateau was, in the after ages, the land of the Wahabees, those rigid Puritans of Islam. That this

influx of alien religions left its impress upon the native faith is manifest. But that the corruption of the older faith was superficial, and that back of it, all the while, lay the indigenous monotheism of the desert peoples unbroken, is evident from the rapid spread, and the complete establishment, of the reformation preached by Mohammed.

Especially had the people of the inland plateau never drifted far from the monotheistic God of the Desert, the God of Abram, of Ishmael, of Esau, of Melchizedek: for they had ever remained in the land that first gave birth to that simple faith. The same blood, but little mixed with alien stocks, still ran in their veins: and from the tent door at night-time they still looked up to the unchanging stars. With Job, they felt "the sweet influence of the Pleiades": and still the "bands of Orion" bound together the great winter constellation, while "Arcturus, and the rainy Hyades," marked the changing of the desert season, as they did also for the wanderers from Ilium upon the face of the great deep.

And Islam has never lost touch with that other branch of the Semitic peoples, and the simple monotheism of that old patriarchal life of the Hebrews. Abraham, Ishmael, Isaac, Esau, Jacob lived, and still live, in the tales of the camp-fires; their names are upon Jebel, Wady and Beit; and their descendants who returned to the desert life live still in the names of the tribes which they founded, and of the regions which they settled. It is the persistent vitality of tradition, passing on from father to son, and down through the centuries. The

Koran is a storehouse of tales and of characters of that early Hebrew life unknown to, or untold by, the writers of our Hebrew Scriptures.

It opens up from the Bedouin camp-fires a wealth of tradition of which we had not dreamed. There was a time when historians laughed at tradition: but the word-analysis of the philologist, and the spade of the antiquary, have taught a different lesson. Even among the rudest peoples tradition has a vitality and an accuracy which we have been slow to recognize. Two striking instances of this have come under my own observation among the Indians of the Pacific Coast, anticipating, and then being confirmed by, the after deductions of science. In the early days of California a tribe of the Coast Indians told the strange tale, that what is now San Francisco Bay was a fresh-water inland lake: and that one time their forefathers came down along the Coast line from their home farther north to attend a tribal feast at what is now called Santa Cruz Bay. While there, they said, a terrible earthquake shook the whole country; and when they started to go back to their homes, they could not return by the same way because the sea was flowing in through a chasm which we now know as the Golden Gate, and they had to turn back and go around the Bay inland to get home.

Ages after, science has confirmed the fact that the Bay was once a great inland fresh-water lake, standing with a much higher water level than now, and having outlet southward through the Santa Clara Valley, and on by the Pajaro River to the Bay of Monterey.

The other tale is told by the Indians of Oregon,

about The Dalles of the Columbia River. The Dalles is a gorge through an immense lava bed by which the waters of the Columbia find outlet to the Sea. The gorge is so narrow that the Columbia is simply a river on edge. It is flanked upon the opposite sides by two mountain peaks. The old Indian tradition tells that one time these two mountains had a quarrel and fought, throwing great burning stones across the river at each other. Examination shows evidence of volcanic action, long since extinct: how long, no man can say, but long enough for the river to chisel its way through the deep lava fields. The eruptions live in the tribal traditions, which antedate all written records, and link us back to the man primeval and a primitive world, and the yet active battling of cataclysmic forces. And man was there.

It is so that tradition has to do with the spiritual evolution of man's infancy.

The Islam to which came Mohammed had never lost vital touch with that other branch of the Semitic peoples and the simple monotheism of that old patriarchal life of the Hebrews. Yet that to the Islam of that older Desert Faith had come accretions and mars, is evidently true; but that they had never destroyed or supplanted, or even seriously weakened, the primitive faith is shown by the fact that in the few short years of the reformer's life these accretions were all brushed away and the old ancestral monotheism of the Desert had reasserted itself in all its pristine strength. It was the pure theism of the old patriarchs and, back of them, of the simple faith of the Desert, reasserting itself un-

changed after the ages. In twenty years idolatry had disappeared, never to return: and for fifteen centuries the faith cry of Islam, "Allah il Allah!" "God is God!" has never ceased in the land. For fifteen centuries, in the streets of the scattered towns, or by the goat-skin tent, or alone upon the sands of the desert, five times each day has the Arab knelt to offer up prayer to the One God of the Desert Peoples, while in the crowded streets of the great cities of the broader Islam, five times each day the voice of the muezzin chants out the "Allah il Allah!" of the Faithful: and in mart or shop, from the devout on bended knee the answering cry goes up, "Allah il Allah!" Fifteen centuries! Impostures do not live that way. These men know God!

The Turk is not of Islam: nor is he Arab: nor even Semite. He is Tartar. His homeland was the high, wind-swept plains of Mid-Asia. This vast upland was for ages the breeding-place and home for successive waves of outgoing peoples: homeland, in the dawning of history, of the Proto-Aryan Folk. Four thousand years ago, probably vastly longer, the first historic wave of Aryan migration flowed over the passes of the Hindu-Kush into the plains of India. Other successive waves passed Westward, North and South of the Black Sea, to over-run Europe—Celt, Teuton, Græco-Latin, Slav.

The causes lying back of these successive migrations from the Inner-Asia Highlands seem to have been two:

I. A failing food supply because of a constantly increasing aridity of climate: this caused by an increasing elevation of the mid-continent, and the rapid rise

of the Himalayas, thus shutting off the inflow of the rain currents from the Indian Ocean.

II. A possible pressure from behind of nomadic but warlike Turanian peoples of the yet more Northernly and Easterly Asiatic uplands.

Then the new-come nomads in their turn began to overflow, probably from a like racial pressure, and a still further degree of climatic desiccation, until they also were short of food.

This second historic outflowing covers a period from the Tenth to the Fifteenth Centuries, A. D. One branch, the Manchus, overran Eastern and Northern Europe, dominating the Slav lands for some three hundred years, from the Twelfth into the Sixteenth Century. During these three centuries there was evidently a strong admixture of the Turanian with the Slav blood, as shown by race characteristics. The racial markings can be traced upon the peoples eastward of a line from the Ægean to the great bend of the Baltic.

A wave of this same Turanian—now called Tartar—blood, over-flowed Southward upon Arabic Islam, which then held the lands not only of the Arabian Peninsula, but also of the whole Orient and of Northern Africa, and even into Spain.

Weakened by two centuries of defensive warfare against the Crusaders from the United Christendom of the West, the older, kindlier Islam of Saladin and of the Caliphs, and of “Good Haroun al Raschid”—the Islam of libraries, of universities, and of Science and Art—went down. Adopting the religion of the lands he had conquered, the Turk, by force of arms,

became heir to six centuries of a civilization which he had not developed, and which he did not understand. Arabic Islam, with the civilization it had built up, went down in the crash, just as, in the six centuries preceding, the civilization of Rome had gone down before the onslaught of Goth, and Vandal, and Hun.

It was now the turn of Western civilization to repay to wrecked and shattered Islam the debt of those older days when the universities and great libraries of Bagdad, and Alexandria, and Cairo, and Cordova, and the public schools in every mosque, had kept burning the light of an imperiled civilization. And to these all were welcome. No distinction of faith was recognized. Jew and Christian taught in the universities. The writings of the West were translated into Arabic, and made use of in the classroom. Every mosque was required to have a school of public instruction. Possibly the untrained Tartar blood of the Turk made it impossible; but the debt has never been repaid. But, "The impossible Turk!" . . . Again, he is not Islam! As well judge Christianity by the hideous barbarities of Tilly, and St. Bartholomew and the Auto da Fé, and the long, cruel Middle Ages. And then, the Turk is changing. He holds his faith, but he is becoming largely Caucasian in blood.

But let Islam tell its own story! And let it be measured by that. Christianity gains nothing by ignoring, or belittling, its one great rival. They may be rival, but not necessarily adversary.

It was a kindly civilization that Islam had built up in the Oriental lands. After the first outburst of fanati-

cal zeal in the century following Mohammed, the native ability of the Semite began to assert itself. The Semite has always been racial rather than cosmopolitan in his spiritual sympathies. This has always been markedly so with Judæism and the Jew. The Arab, however, developed a more liberal type. After the first fanatical outburst in the century which followed the life-work of Mohammed, Islam became tolerant. Neither Judæism nor Islam has ever manifested the proselytizing spirit. But Islam and the Arab turned to science and literature. Great universities were founded and for several centuries flourished and became centers of intellectual light at Bagdad, Alexandria, Carthage, Cordova; and they were not restricted, in their work and teaching, to the following of Islam.

They were open to all—Arab, Jew, Christian—and upon an equal footing. The professors' chairs were filled, not simply by the disciples of their own faith: they were open to all. The one question asked was not—What does he believe? It was—What does he know? Great libraries were founded; lecture courses established; text-books translated and introduced from all tongues. It was the universities of Islam that kept the light of science and literature from going out during the dark ages that followed the downfall of the Roman Empire in the West. It becomes the duty of a revivent Western civilization to repay this debt.

The Turk wrecked the intellectual life of Arabian Islam.

Who, and What, Was Mohammed?

For twelve centuries Christianity of the West has replied—"The False Prophet." It is so that for nineteen centuries Judæism has spoken of Jesus of Nazareth. And it was so that the Israelitish prophets were wont to stigmatize each other. And it is still further so that Christian, and Jew, and Moslem stigmatize Buddhist Asoke and the teachers of the Brahmanic doctrines of a people numbering hundreds of millions, and whose belief dates back to ages when Christian, and Jew, and Moslem were not.

But is it true? All of it? Has God revealed Himself to only a select few of the countless millions of the human race: and has He given over the others to delusions and snares: and then let His eternal decrees close down like the jaws of some remorseless machine upon the deluded souls? And were these teachers of divine truth only frauds? Where, then, would be divine mercy, and divine justice? Is it, after all, we who are in error? And is God bigger and juster than we would sometimes make Him to be? And we who would narrow Him down to petty race lines, and to an intolerant sectarianism—is it we who are self-deceived?

Nor does it seem necessary to question the sincerity of those who have come with claim to be spokesmen of a divine message. True, there are errors of science mixed with the message. It is so in every religion. Those men lived in an age when the lines between the credible and the incredible were much less sharply drawn. Even a few centuries ago the Church taught that the earth was flat, and that the sun revolved about

the earth, and not the earth about the sun. To teach otherwise was heresy. Were these men, therefore, deceivers? Or were they only men who thought they knew, when they did not know?

It is so that with those older philosophers, those older scientists, those older historians, we pass over the childish, the improbable, the incredible: we keep what has stood the test of time, and more light. And it has to be so in religion. We quietly pass over many of the tales told in the Bibles of the Farther East. Judæism and Christianity have to do likewise with many things told in their Sacred Books. Shall we not exercise a like charity toward Islam? With all, it was the childhood age reaching out after truths only dimly apprehended, or misunderstood. And it is not the errors, it is the truth, that counts. With all, the one important question is—What of new light did they bring to the pathway of men through the Valley of the Shadow, and to that Hereafter where God is?

Mohammed: an Arab, born at Mecca, 570 A.D.; descendant of a highly respectable family; orphaned of both parents at six years of age; reared by an uncle, Abu Talib of the Koreish Clan, which had charge, as guardians and keepers, of the Kaaba, or temple of the mixed religions of the lowland Arabs and of the peoples who were gathered in Mecca as a trading center: watching as a youth over the flocks and herds of the family—such a pastoral life as young David led: afterwards, for some years, trading factor for a wealthy kinswoman, whom he later married: then, released from the distractions of business, turning to a life of medita-

tion and religious thought, sometimes for months retiring as anchorite to a cave in the solitude of the desert, having visions, and hearing voices that called him to a mission of reform to the debased religion of the Kaaba, and for a return to the primitive monotheistic faith of the desert peoples which still survived among the Hanifs of the Hedjaz and Yemen, and with the wandering tribes of the inland plateau.

At forty years of age he began his public ministry. His faithful wife, Kadijah, was his first convert. In the years of persecution and danger which followed she ever remained loyal and true. Persecuted for righteousness' sake, his life often in peril, he slowly gathered about him a following of those who, like himself, were hungering for the higher spiritual life. His ministry shared the common fate of attempts at religious reforms—bitter opposition of vested interests, then persecution and violence. Yet the spread of the reformed faith went steadily on, until violence deepened into open war, with growing bitterness upon both sides. Yet, in twenty years, the reform had spread over all Arabia, and into the Syrian lands beyond. In the century which followed, reformed Islam had wrested from Christianity all the broad lands from the Indus to Gibraltar, and for fifteen hundred years has held them unbroken. Christianity lost possession of the lands of its birth, and of its early triumphs, and has never regained them: and in the later contests, as in all great clashings of rival faiths, there was much of violence and of barbarity upon both sides. It was a battle

to the death between the monotheism of the Semitic desert peoples of the East and the polytheistic forces of the Non-Semitic West: and Islamic monotheism won.

Personally, the records of Mohammed's life show him to have been a man of strict probity, of unquestionable honesty of purpose, of strictly moral life, of kindly, gentle disposition, devoid of mere personal ambition, anxious only to carry out the great reform. The whole record reveals a man of devout, consecrated character. He accumulated no wealth, remained simple and abstemious in his habits, and received a love and a devotion such as is only accorded to just, sincere self-abnegation.

The polygamy of the Orient came into his life, as it came into the lives of the Hebrew patriarchs of Genesis, and as it did into the lives of David, and Solomon, and the men of that age. It was the way of the Eastern and the patriarchal peoples. This question will be discussed under the separate heading of "Polygamy."

Did he make claim to divinity in himself, such as has been claimed for Jesus of Nazareth in the scheme of Christianity? Let his own words answer. When asked for miracles as proof of his divine mission, he replied: "God has not sent me to work wonders. He sent me to preach to you. My Lord be praised! Am I more than a man sent as an apostle? Angels do not commonly walk the earth, or God would have sent an angel to preach to you. I never said that Allah's treasures are in my hand, that I have the hidden things, or that I was an angel—I who cannot even help or trust

myself unless God pleaseth. I am only a preacher of God's Words, the bringer of God's message to mankind." *Sura XVIII*. And this declaration is iterated and reiterated in the Koran.

Jesus, likewise, said of himself: "The Words that I speak unto you, I speak not of myself." *John XIV:10*.

In it all, however, it is ever to be borne in mind that Mohammed of the isolated Arab village is not Isaiah, prophet-priest and poet of Israel, heir and product of generations of racial culture. Nor is he Jesus of Nazareth, born of the cosmopolitan life and the culture of the mingled civilizations of that great crossing of world currents about the shores of Galilee. Yet that he, too, came to his people instinct with a divine impulse to lead them to higher and better things, and that under his influence, and through his teachings, life for them was uplifted to a higher spiritual plane, no one who unbiasedly reads the record of his work and his life, can question. That his work was at times marred by concessions to racial customs, and through personal weakness, the record shows. This was the human side. Elijah fled to Horeb. Peter denied his Master. Yet back of all is ever, and everywhere, the thrill of a great soul-enthralled mission. He is ever walking and ever living in the thought of the Hereafter. The Koran is built upon this thought, and the accounting: and the award for the deeds done in this life. "Crude?" Yes! but it is there: always there. And it is true.

What Was Mohammed's Message to Islam?

Not a revelation of the truth of the One God! That it already had. His work was rather that of a re-affirmation of an older, pre-existing faith; for the primitive faith of the desert, the faith of Jethro, of Balaam, of Job, had not remained pure and uncontaminated. As the ages went by, this primitive faith had become over-laid by a veneer of superstitions and of idolatries, and of star-worship. But it was only a veneer. Underneath lay, still alive, but partly dormant, the older monotheism of the desert peoples. That it was only a veneer is shown by the quickness with which it was stripped off under the reform preaching of Mohammed. His message was more as the message of the Judæan prophets. It was to recall the people from their backsliding. For the Arab, also, like Israel, had felt the contamination. The influx of refugee alien idolaters had had a debasing effect upon the old, simple faith of the Open, the faith of Melchizedek at Salem, the faith of Abraham at Mamre, the faith of Job, and of Balaam, and of Jethro, and of the strains of Abrahamic blood which went back to the desert life whence they had sprung. This faith in the One God had felt the marring even in the nomad life of the upland plateau: while to the debased mixed peoples of the coast rim and of the lowlands, had been brought still further corruption of the ancient faith, through the trading caravans of Egypt and Mesopotamia.

To this confused, bewildered mass the voice of Mohammed came as the cry of the old prophets to a

backslidden Israel: "Put away your idolatries and your uncleanness, and turn back to God!"

And in the midst of the wrangling idolatries it was a message of the older monotheism of the desert peoples: "Allah il Allah!"—"God is God!" It was the cry that had rung out from Horeb to a kin people fresh from the idolatries of Egypt: "Hear, O Israel, the Lord our God, is one God!" *Deut. VI:4.*

Should Isaac, and Jacob of the Abrahamic stock, have prophets, and the warning cry: and Ishmael, and Esau, and the sons of Keturah, born of the same stock, be denied?

That the Moslems of later ages have built up about the teachings of Mohammed much that he never put there, is evident. It was so that the Jews of after ages built much about the foundation of Sinai that Moses never put there. It was this that Jesus condemned so unsparingly in that denunciation of the Scribes and Pharisees. *Matthew XXIII.* And it was so that in after ages was built up about the teachings of Jesus himself much which he never put there. It is so with Buddhism and Gautama, and with the other great faiths of the world. Always the divine message: then, the human accretions. With all, we have to go back and sift out to find what the original message really was. And that the Moslem world has invested the personality of Mohammed with much that he not only did not authorize, but much which he expressly denied, is also manifest. In this also, he does not stand alone. It is so that the after ages of Christianity have enveloped the personality of Jesus of Nazareth with

much which he not only did not authorize but which he, too, expressly denied. It is the common history of all who have appeared as great teachers of divine truth: and, with all, it is necessary to strip off the adventitious coverings of both the man and his teachings in order to find the reality.

Islam and Christianity are both religions which in their development have turned away from the broadness of the founding to build more and more upon the personality of the man: Christianity more so than Islam. Neither started so: it is the aftergrowth. In this, Judæism has been in some respects less in error. It never departed from the broadness of the "One God." Moses never supplanted Jehovah.

One fact is to be noted in the appeal of Mohammed to decadent Islam: "Test the message which I bring. Does it seem reasonable? Does it not bear the impress of spiritual truth?" is his unceasing cry. The *Message* dominated the man: "Test the Message."

THE KORAN

THE Koran—from Karaa, “to read,” literally, “The Readings”: as the word Bible is “*Τα Βιβλία*”—is “The Books,” the Sacred Books, of Islam. The Koran contains, presumptively, a written record of the oral teachings of Mohammed; and, incorporated with these, a store of the widely scattered desert legends and tales of the patriarchal ages of the Semitic peoples. It was compiled some years after the Prophet’s death from recollections of his spoken words, and from hearsay, and from scattered fragments of written records preserved upon stalks of the palm leaf, and upon the smooth surfaces of the broad shoulder-blades of sheep and other animals. Like Jesus of Nazareth, Mohammed seems to have given little thought to the preservation of his teachings. Luke, in the introduction to his Gospel, alludes to this fact with regard to the teachings as an explanation of the compilation of his account. That the Gospels suffered in accuracy from this delay, a careful reading and comparison of the four that have been accepted, and canonized, clearly shows. Inaccuracies, inconsistencies, contradictions as to facts, are found in many places. That the Koran must, in like manner, have suffered from the delay in compilation, is only reasonable to suppose. Possibly somewhat, if not much, of the grossness dis-

played in certain sections, may be explained in this way; for Mohammed, himself, seems to have been a man of a more refined nature.

The grossness of these portions stands upon a plane with the grossness of certain portions of the Old Testament, and even of the New, which we quietly pass over without reading. In both, they are the grossness of an older, cruder age. The personal life of Mohammed will certainly bear favorable comparison with the personal life of David, author of most of our devotional Psalms.

And then, both the Bible and the Koran are to be taken as books of spiritual thought rather than as books of science. Each contains statements which, as scientific facts, have to be relegated to the realm of the childhood of the race. The story of the midnight flight to Jerusalem is no more absurd than the story of the sun standing still at the command of a human being. It is the misfortune of both books that a sharper line has not been drawn between the great moral laws which are a matter of intuition, and the erroneous statements as scientific facts of things which science itself disproves.

The message of Mohammed is largely contained in the Koran, the Bible of Islam. By this it must be judged, rather than by the after writing, which gathered about his name in later years: for Islam, also, had its Scribes, and its Doctors of The Law, and its "Writings of the Fathers," its wonder-tales, its apocalypses, such as came to Judæism and to Christianity. As a book of literary merit, The Koran is markedly inferior

to the Hebrew Scriptures; just as the New Testament is inferior to the Old: both lacking in the clear, deep thought, the spiritual insight, and the literary finish which are so noteworthy in the books of the Old Testament Writings. And the reasons are the same in both cases. The Koran is largely the work of one man, and he a person of limited education: and it was completed within the short space of twenty years. The New Testament was begun and finished within some thirty years. Both were the work of untrained men, except the one man Paul. The Old Testament, on the contrary, is the selected literature of a gifted race, written through a thousand years, and by the best trained and educated minds of a highly cultured people.

The Koran has much that to the Occidental mind seems trivial, much that seems puerile even. Like the Hebrew Scriptures, it, too, contains myths, fables, wonder-tales, allegories, beliefs from which the mind of the world has grown away: for each had its origin in the spiritual and intellectual infancy of a people. Yet it is to be borne in mind that each has also a great mine of moral and spiritual truth which the world could ill spare; for it takes hold upon the soul of man, and lifts him up to the plane of higher and better things. But of each it may be said that two separate and distinct formative forces can be discerned therein, the human and the divine.

How much of the patriarchal life and coloring found in the Koran may have been imbibed directly and contemporaneously from the Jew, how much may have come of the common stock of the desert peoples

through tradition as an inheritance from kin, or from the one common ancestry, it might be difficult now to say. That they did have much of this in common, a comparative reading of the Bible and the Koran plainly reveals. The blood was one: and the desert, and the desert life, were the heritage of both.

For Islam this much must in justice be said: Probably no fair, unbiased mind could read the Koran without feeling that this man, Mohammed, also was a prophet with a divine message, and that these people, also, knew God. The message is, as said, no doubt often crude; but it was a crude, untaught man who came with the message; and he is speaking to a crude, untaught people. God has to work through men as they are. He performs no miracles of preparation: and it is often difficult for the man to separate self from the message. Mark, the untutored attendant of Peter, was not Luke, the educated physician. Peter of the simple, child-like Epistles, was not Paul, the logician. Neither was the Hebrew mind of the Judæo-Christian churches in Jerusalem and Antioch the mind of the Græco-Christian churches of the Ægean littoral. This fact the first Church Council at Jerusalem had to face.

“That ye abstain from meat offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves ye shall do well,” was the sagacious message of James. The spirit, and the style of the message had to be different, and the messengers had to be different.

The missionary forces of the world religions have not yet learned that it is impossible to carry the one

type of religion successfully to alien and unlike peoples. The race type will inevitably come in as a shaping, and in the end a controlling, factor. And even then, after all, it will be the race type over again: a new name, it may be, but still the old racial faith.

This must be said for Islam: Whatever may be its defects as viewed by the Western mind, the centuries of its unbroken dominance in the East, and its impassive resistance to all attempts at proselytizing by Christianity, or other faiths, show that it has satisfactorily met the spiritual needs of the Orient where Christianity has failed. Success and perpetuity show a mutual adaptability of people and religion to each other against which one cannot reason. It has come of a process of natural selection which has back of it the working of broad general law.

It is only just that Islam should be permitted to tell its own tale. And it does tell it; and tells it well. The Koran, and some fragments of the discourses of Mohammed, and some recorded prayers, are the spokesmen. As before said, there is much that is crude, much that would seem to be irrelevant; much that the after ages have grown away from; much that is the imagery of the childhood of the man spiritual: much that is a labored, and not always successful, attempt to represent and to make cognizable to the mind the unseen and the intangible through the medium of the tangible and the seen. It is the finite striving to grasp the infinite. It is a reaching out of the life that is, in an effort to take hold upon the life which is as yet unlived.

Yet this may not unfairly be said of the Judæo-Christian Bible as well.

And in our judgment of Islam, as of all the varied types of the religions of man, it is well to bear in mind that of all estimates of religions the most unreliable, and often the most unfair and unjust, is apt to be that which comes from a rival faith. The missionary is seldom able to put away bias and prejudice in his account. To him it is ordinarily simply "Heathenism": and that is the end of it. And we do not always lend a ready ear to the heathen's opinion of Christianity. This may be no more complimentary than our opinion of his faith. It is one of the misfortunes of all religions that each type seems to claim credentials for the sole right of judging.

In judging of the Koran it is important to remember the type of mind of the Far East. The Semitic mind is not given to much theologizing. It gathers its wisdom into short, pithy sayings. This shows itself in the Book of Proverbs. It betrays itself through the Moor in the homely wisdom of *Sancho* in "Don Quixote." This racial peculiarity of the Semite is very marked in the Koran as the Bible of Islam. A short, positive creed, "Allah il Allah!": then practical axioms and precepts of everyday life. The practical side of religion is to it more than the theoretical—fasting, prayer, giving of alms, justice as between man and man, care for the widow and the fatherless; and the many-sided details of everyday life. In all these Islam abounds. It was so with the primitive Sinaitic plan. It was so with James. It is works, rather than faith.

It is the Semite. Paul's Epistles, on the contrary, are Occidental rather than Oriental. It is the Greek of the West rather than the Semite of the East, that speaks; for Paul, in birth, in childhood, in manhood, was a product of the Greek peoples of Ionia rather than of the Semite of Jewry.

The Koran lacks the strong individuality and the personality of the Hebrew Scriptures. As you read these the centuries drop away, and you are living once more with Abraham on the plains of Mamre. You hear the flapping of the tent-folds in the night-winds from the hills where Ephraim afterward dwelt. You see the lonely camp-fire of Jacob on the rocky mesa as he journeys to Haran. Out of the gathering gloom you hear the midnight hail to that lone tower in Seir, "Watchman, what of the night? Watchman, what of the night?" It is all there! And you read, and live that old-time life over again. The years are forgotten: and you have gone back.

THE TEACHINGS OF THE KORAN

Of God

"Allah il Allah!"—"God is God."

It is the great central thought of the Koran: and it is the keynote to Islam. Upon this there is no compromise, no uncertainty. In this it stands side by side with that other ringing cry from Sinai, "Hear, O Israel, the Lord our God is One God."

Together, they are the religious battle-cry of the Semitic peoples. To that cry neither has added; from it, neither has taken away: and from it, neither has ever gone back. No Duality. No Trinity. No multiplicity of Gods, no adoration and invocation of semi-divinities, or of canonized humanity, have ever been engrafted upon it. It is the solid rock upon which the Soul of Semitism rests. And it is broad, and strong, and deep: meet foundation for an enduring faith. The centuries have not changed it. The shock of contending nations has not shaken it. It abides. And its people abide.

"Allah il Allah!"

"Hear, O Israel, the Lord our God is One God!"

Each is an echo out of a hoary past.

It is the cry of the desert winds come again.

"Your God is One God: there is no God but He!"
—*Koran; Sura II.*

"God! There is no God but He, The Living, The Eternal!"—*Sura II.*

"There is no God but He, the Creator of all things!"
—*Sura VI.*

"God the Almighty, the All-Knowing, Forgiver of sins, and Receiver of repentance."—*Sura XI.*

"There is no God but He! That makest alive, and killest. He is the Living One. No God is there but He. Call thou upon Him, and offer to Him a pure worship. My prayer, and my worship, and my life, and my death, are unto God, Lord of the world. He hath no advocate."—*Sura VII.*

Monotheism is the foundation-stone, the fundamental principle iterated and reiterated, again and again, in the Koran. It has been for ages the challenge of the Semitic people to a polytheistic world about them.

Of God's Nature and Works

"It is God who hath created the heavens and the earth."—*Sura XIV.*

"He giveth life, and he causeth to die: and unto Him shall ye all return."

"O my Son, verily every thing, whether good or evil, though it be of the might of a grain of mustard seed, and be hidden in a rock, or in the heavens, or in the earth, God will bring it to light."—*Sura XXXI.*

"He hath created the heavens, and the earth with truth: He causeth the night to follow the day, and the day to follow the night: and He maketh the sun and the moon to do their work: each of them hasteth to an appointed time. Is not He the mighty, the forgiver of sins?"—*Sura XXXIX.*

"Among the signs of His might are the night and the day, and the sun and the moon. Worship not the sun; neither the moon: but worship God who created them."—*Sura XLI.*

Of Trust in God

"But follow that which is revealed unto thee from thy Lord: for God knoweth that which ye do: And put thy trust in God: for He is an All-Sufficient protector.—*Sura XXXIII.*

Invocation

"Praise be to God, the Lord of all creatures, the Most Merciful, the King of the day of Judgment. Thee do we worship; and of Thee do we implore help. Direct us in the right way, in the way of those to whom Thou hast been gracious: not of those with whom Thou art angry, nor of those who go astray."—*Koran: Sura I.*

A free metrical version and paraphrase has given this Sura as follows:

In the name of Allah, the Merciful, the Compassionate!

Praise be to Allah, who made three worlds!

The Merciful! The Compassionate!

King of the day of Fate!

Thee alone do we worship.

Of Thee alone do we seek help.

Guide us in the path that is right:

The path of those upon whom thy love is poured out:

Not those in whom is hate:

Not those who go astray.

Amen!

"Whosoever resigneth himself unto God, being a worker of righteousness, taketh hold upon a strong hand: and unto God belongeth the issue of all things."
—*Sura XXXI.*

Of Adoration

"Praise be to God, the Lord of all creatures, The Most Merciful, The King of the Day of Judgment! Thee do we worship, and of Thee do we beseech help. Direct us in the right way, in the way of Those to

whom Thou hast been gracious: Not of those against whom Thou art angered, nor of those who go astray.”—*Sura I.*

“Say, verily, my prayers, and my devotion, and my life, and my death, belong to God, the Lord of the worlds.”—*Sura VII.*

“He is the Living One. No God is there but He. Call thou upon Him, and offer Him a pure worship. Praise be to God, the Lord of the worlds. He hath no associate.”—*Sura VII.*

“O my God, place me not among the ungodly peoples!”—*Sura XXII.*

“Hast thou seen God? All who are in the heavens, and the earth celebrate His praise: and the birds also, spreading their wings: each one knoweth its prayer and its praise, and God knoweth what they do.”—*Sura XIII.*

“Peace be to God, unto whom belongeth whatever is in the heavens, and on earth: and unto Him be praise in the world to come: for He is all-wise, and He knoweth all things.”—*Sura XXXIV.*

A Psalm of Praise

“The sun, and the moon, in their appointed seasons, and the herbs of the field, and the trees all praise Thee.

“And the heavens—He hath lifted them up: and the earth, He hath established it for living creatures.

“Therein are the fruits, and the palms with their fronds, and the corn with its ears, and the green leaves.

“Lord of the two Easts, and Lord of the two Wests,

thou hast let loose the Twin Seas that meet together: and the barriers which they cannot pass.

"There are the ships which are reared aloft upon the mountain waves. All that is on the face of the deep passeth away: but the face of the Lord, clothed with majesty and honor, shall endure.

"Blessed be the name of the Lord, enshrined in Majesty and Glory."—*Sura XVII.*

Of Prayer

"Verily the true believers are those whose hearts fear not the name of God: and whose faith increaseth when His works are told unto them: and who trust in their God: who observe the stated times of prayer, and who give alms out of that which hath been bestowed upon them."—*Sura VII.*

"Wherefore be ye constant at prayer: and giving alms, and hold fast to God."—*Sura XXIII.*

"O my Son, be constant at prayer: and order that which is just: and forbid that which is evil: and be patient under afflictions which may befall thee: for this is a duty resting upon all men."—*Sura XXXI.*

Prayer—When

"Carefully observe the appointed prayers, and the Middle prayer, and be assiduous therein, with devotion toward God."—*Sura II.*

"Regularly offer thy prayers at the going down of the sun, at the first darkness of the night, and at the break of the day: for the prayer of the dawning is borne witness to by the angels."—*Sura XVII.*

Prayer—Where

"To God belong the East and the West: Therefore whithersoever ye turn yourselves to pray, there is the face of God: for God is everywhere, and knoweth all things."—*Sura II.*

A Prayer of Caliph Ali

"O my God, Thou art the Helper of the afflicted, the Reliever of all distress, the Comforter of the broken-hearted. Thou art present everywhere to help thy servants. Thou knowest all secrets, all thoughts. Thou art present in every assembly. Thou art the Supplier of all our needs, the Bestower of all blessings. Thou art the Friend of the poor and the bereaved. My God, Thou art my stronghold, a shelter for all who seek Thy help. Thou art the Refuge of the weak, the Helper of the pure and true. O my God, Thou art my upholder, my Helper, the Helper of all who come to Thee. O my God, Thou art the Creator: I am only the created. Thou art my King: I am Thy servant. Thou, my God, art my refuge. Thou art the Forgiver: I am the sinner. Thou, my God, art the Merciful, the All-Knowing, the All-Loving. I am groping in the dark: I seek Thy wisdom and Thy love. Bestow upon me, O my God, Thy knowledge, and Thy love, and Thy mercy. Forgive my sins, O my God, and let me approach unto Thee."

Of Trust in God

"God is the Helper of those who believe. He will lead them out of darkness into light."—*Sura II.*

“Whosoever resigneth himself to God, being a worker of righteousness, taketh hold upon a strong hand: and unto God belongeth the issue of all things.”—*Sura XXXI.*

“Follow that which is revealed unto thee from the Lord: and put thy trust in God, for He is an All-Sufficient Protector.”—*Sura XXXIII.*

Of Righteousness

“It is not righteousness that ye turn your faces in prayer toward the East or the West: but righteousness is of him who believeth in God and the Last Day, and the Angels, and the Scriptures, and the Prophets: who giveth money for God’s sake unto his kindred, and unto orphans, and the needy, and the stranger, and to those who seek, and for the redemption of captives: who is constant in prayer, and giveth alms: and of those who keep their covenants, and who bear themselves patiently in adversity and hardship, and in times of violence. These are they who are true, and these are they who fear God.”—*Sura II.*

Of Charity

“They are blest who, though hungering for it themselves, bestow their food upon the poor, and the orphans, and the captive, saying We feed you for the sake of God: we seek from you neither recompense nor thanks.”—*Sura LXXVI.*

“Do thine alms openly, or in secret, for both are well. Give of that which hath been given you before

the day cometh when there shall be no trafficking, nor friendship, nor intercession." "Wouldst thou be taught the steep pathway? It is to ransom the captive, to feed the hungry, the kindred, the orphan, and kin whose mouth is in the dust."

"Woe to them who make show of piety, and refuse help to the needy."

"Make not your alms void by reproaches or injury."
—*Sura XC.*

Of Justice

"O ye Moslems, stand fast to justice when ye bear witness before God, even though it be against yourselves, or your parents, or your kindred, whether they be rich or poor. God is nearer to you than both. Therefore follow not passion lest ye swerve from truth."—*Sura IV.*

"But if thou try to judge, judge between them with equity: for God loveth those who observe justice."—*Sura V.*

"Say, My Lord hath bidden me to observe justice."
—*Sura VII.*

"Surely the unjust shall not prosper."—*Sura VI.*

Of Good for Evil

"Return evil with that which is better."—*Sura XXIII.*

Of Honesty

"Touch not the substance of the orphan otherwise than for improving it, until he attain his age of

strength: and use a full measure, and a just balance.”
—*Sura V*.

“O true believers, perform your contracts.”—*Sura V*.

“O my people, give full measure and just weight.”
—*Sura XI*.

Of Duty and Kindness

“Serve God, and associate no created being with Him: and show kindness unto parents, and orphans, and the poor, and your neighbor who is kin to you, and also your neighbor who is a stranger, and to your familiar companion, and the traveler, and the captives whom your right hand shall possess: for God loveth not the proud or the vainglorious who are covetous, and who approve covetousness unto men, and conceal that which God of His bounty hath given them: and who bestow their wealth in charity to be seen of men, and believe not in God, nor the Last Day.”—*Sura IV*.

Of Duty to Parents

“Defer humbly to your parents: with humility and tenderness say, O Lord, be merciful to them, even as they cared for me when I was helpless.”—*Sura V*.

Of Works

“Therefore strive to excel each other in good works.”—*Sura V*.

Of Patience

“O my Son, be constant in praying, and command that which is just, and forbid that which is evil: and

be patient under the afflictions which shall befall Thee: for this is a duty resting upon all men.”—*Sura XXXI*.

“O true believers, be patient, and strive to excel in patience, and be constant minded, and fear God, that ye may be happy.”—*Sura III*.

Of Humility

“Let not thy face show contempt to men, neither walk with insolence: for God loveth not the arrogant and vainglorious.”—*Sura XXXI*.

Of Temperance

“O true believers, surely wine, and lots, and images, and divining arrows, are an abomination, the work of Satan: therefore avoid them, that ye may prosper.”—*Sura V*.

Of Sin

“Whoso committeth wickedness committeth it against his own soul.”—*Sura IV*.

Of Repentance and Forgiveness

“God the Almighty, the All-Knowing, Forgiver of Sins, and Receiver of repentance.”—*Sura XI*.

“O God, forgive us therefore our sins, and blot out our evil deeds from us, and make us to die with the righteous.”—*Sura III*.

“But whosoever shall repent after his iniquity, and amend, verily God will be turned unto him: for God is inclined to forgive, and be merciful.”

“And who, after having committed a crime, or

dealt unjustly with their own Souls, remember God, and ask pardon for their sins—for who forgiveth sins except God?—and continue not in wrong doing, They shall receive pardon from God.”—*Sura III.*

Of the Resurrection

“O Lord, Thou wilt surely gather mankind together unto a day of resurrection.”—*Sura III.*

“After this shall ye die: and afterward shall ye be restored to life, on the day of resurrection. When therefore the trumpet shall sound, there shall be no tie between them which shall be regarded on that day: neither shall they ask help of each other. They whose balance shall be heavy with good works shall be happy: but those who shall lose their souls shall remain in torment forever.”—*Sura XXIII.*

The Judgment, and the Award

“Be constant in prayer, and give alms: and what good ye have sent before for your souls, ye shall find it with God. Surely God seeth that which ye do.”

“Nay, but he who resigneth himself to God, and doeth that which is right, he shall have his reward with his God: there shall come no fear upon him: neither shall he be grieved.”—*Sura II.*

“They whose balance shall be heavy with good works shall be happy: but those whose balance shall be light are those who shall lose their souls.”—*Sura XXIII.*

“To those who believe, and do that which is right, He shall give their reward.”—*Sura IV.*

“Men will ask thee concerning the last hour. Verily, the knowledge thereof is with God alone: and He will not tell thee. Peradventure the hour is nigh at hand.”—*Sura XXXIII.*

“Verily the hour of Judgment is with God.”—*Sura XXX.*

Of Liberty Toward Other Religions

“We believe in God, and that which hath been sent down unto us, and that which hath been sent down unto Abram, and Ishmael, and Isaac, and Jacob, and the Tribes, and that which was delivered unto Moses, and Jesus, and that which was delivered unto the prophets from God. We make no distinction between any of them: and to God are we resigned.”—*Sura II.*

“Surely, Believers—Moslems—and those who are Jews, and Christians, and Sabeans, Whosoever believeth in God, and the Last Day, and doeth that which is right, they shall have their reward with their Lord: there shall come no fear upon them: neither shall they be grieved.”—*Sura II.*

Of Monotheism

“Allah il Allah!” “God is God!”

“They say, The Merciful hath begotten issue. Now have ye uttered an impious thing. It wanteth but little that because of this the heavens be rent, and the earth cleave in sunder, and the mountains be overthrown, and fall: for that they attribute children to The Merciful: whereas it becometh not God to beget children.”—*Sura XIX.*

"They are surely infidels who say, Verily God is Christ, the Son of Mary. They are surely infidels who say God is the third of three: for there is no God besides One God."—*Sura V.*

"God is One God: The Eternal God. He begetteth not: neither is He begotten: and there is not any one like unto Him."—*Sura CXII.*

"Verily Christ Jesus, the Son of Mary, is the Apostle of God."

"They say, God hath begotten children: God forbid!"—*Sura II.*

"Christ, the Son of Mary is no more than an apostle: other apostles have preceded him."—*Sura V.*

To the Semitic mind of the Orient, the Trinitarian creeds of the West are blasphemy.

Of Heaven

It is the material heaven of a primitive people that is pictured in the Koran: a picture somewhat such as John portrayed in the Apocalypse, more material, grosser, coarser—but a dream of the thirsty lands. It is the oasis of the desert over again in the next life—water, trees, food, ease. Drooping palms cast their grateful shadows over the bubbling well springs; the weary wanderers recline at rest in the cool shade, while brown-armed maidens bring to them the luscious fruits of the sun-lands. Not much of the stern spirit of battling of the northlands, with Thor of the mighty hammer still haunting the shores of wintry seas, while the huge surges of Atlantic gales crash in upon ness

and fiord; nothing even of the harpers and the swelling chorus of John's Apocalypse: more as the Happy Hunting Ground of the red-skinned Indian. It was the heaven of a simple-minded folk: all that they could spiritually grasp.

The heaven of the Koran, like that of John's Apocalypse, is a heaven of purely material character. In neither is there evidence of thought of a higher intellectual and spiritual evolution for man. The work has been done; the testing passed: and now, only an eternity of inaction and repose lying before. The cycles of ceaseless centuries of mental stagnation reach on, and on. And the pictures are painted solely in colors of this life. It is the three score years and ten over again, only somewhat idealized. And the type is not high: neither is it satisfying to the maturer soul of man. It is the child stopped short in its growth, and remaining a child. But humanity does not stop short. It goes on. To the restless, inquiring mind of men the heaven of either faith would be an unendurable weariness, and satiety. If only that lay before, one could understand the revolt of the heavenly hosts as told by Jude and John.

In the heaven of the Koran there is, however, a coarser, grosser side to the picture—the sensualism of the Orient. How much of this is of the Prophet, how much the addition, or the coloring, of later writers, probably cannot now be determined. Yet this may be said in explanation, possibly in mitigation. It was a gross, crude stage in the race life of a people. We catch glimpses of a like state for the Hebrew in the Book

of Leviticus, and in the lives of the patriarchs. To us it seems gross; to them, possibly, it did not.

With both Moslem and Christian this much would seem to be clear: The man-made heaven of race infancy could hardly be expected to satisfy the cravings of race manhood. It is growth, eternal growth, not eternal rest, that the soul of manhood would have. And growth is rest.

The Koran contains:

1. By inheritance, the monotheism of the desert peoples, and the religious faith of the great Open.
2. The lore of the desert peoples, and of the nomadic life.
3. A vast store of Non-Biblical, and of Pre-Biblical, patriarchal traditions.
4. Material possibly borrowed and incorporated from Judæism and Christianity.
5. The direct inspiration of a Soul earnestly seeking the truth.
6. The personality of the writer.
7. Probably, as with the Judæo-Christian Bible, additions and incorporations from other sources, of material of late date, corrupting the original text.

The Koran teaches:

1. The strict monotheism of the Semitic peoples as opposed to the actual polytheism of the Farther East, and as opposed to the practical polytheism of the West.

2. That religion is a matter of divine truth, not the name of any especial faith: and that all, of whatsoever faith, are to be judged by the life that has been lived.
3. That Islam, Judæism, and Christianity, are only different branches of one faith, and are descended from one common source.
4. That this common ancestral faith is best represented by Melchizedek, Abraham, Ishmael, Isaac, Esau, Jacob, Job, and the patriarchal desert peoples, as nearest to the common source: "Abraham was neither Jew, nor Christian: but he was of the true religion, one resigned unto God." "Follow ye therefore the religion of Abraham, the orthodox."—*Sura III*.
5. That the prophets of Israel were true prophets of God in the proclaiming of a divine message: that Jesus of Nazareth was a true prophet, with a divine message; but was, as the others, only a man.

Yet the Koran is, to the Islamic lands, more than a book of religion. In this it is like the Levitical Code to that older Jew—a civil and criminal code as well. This explains its wide-spread use as a system of jurisprudence, and of legal procedure, in Moslem lands. And it is a court of equity: for equity by the shortest cut is the central thought. And in its practical working it is much like the Levitical Code. The Cadi at the city gate had his parallel in the Elders who also sat at the city gate; and who decided the property and the mari-

tal rights of Ruth and Naomi in that old-time Jewish idyl of Ruth and Boaz. The complicated, long-drawn-out legal procedure of the Occident is entirely foreign to the Oriental mind. The mind of the Eastern peoples does not work that way.

THE SPIRITUAL FUTURE OF ISLAM

I. *Will Islam change or modify its creed?*

Probably, no! There would seem to be no reason why it should. In this it is like Judæism. "Allah il Allah!" and "Hear O Israel, the Lord our God is One God!" have stood the testing of time and of human spiritual needs, for ages past! There would seem to be no reason why they should not meet these needs for the ages to come. Theologies may come and go. Doctors of the Law may come and go. Creed-builders may come and go; the Sixty-nine Articles may become the thirty-nine. Jesus melted them all into *two*: and one of these practically only a supplement of the other. But Allah of the desert, and Jehovah of the mountain, stand fast.

II. *Will Islam absorb, or be modified by, the Trinitarianism of the West?*

No! To the monotheistic Semitic mind, The Creed of the West is blasphemy. On the contrary, the monotheism of the East is slowly undermining the theology of Paul.

III. *Will Islam cast off the durance of the "Writings of the Fathers?"*

Probably, yes! It is what Christianity of the West is doing with its "Writings of the Fathers!" It is what Jesus did for enchained Judæism. It is the emancipation of the human soul from shackles of a dead past.

IV. *Will it continue to hold to the polygamy of the Koran?*

Probably not. The Jew no longer holds to the polygamy of the Old Law and of the patriarchs. Christianity no longer holds to the tacitly accepted polygamy of its first centuries. Time and advanced civilization have possibly settled this question for all.

V. *Will it adopt and incorporate an ecclesiasticism and a priesthood?*

No! The trend of modern spiritual life is steadily away from both. Islam never has had these. It will not take them on now. It is a religion without a priesthood: without a mediator between the human soul and God: without a blood atonement for sin: it stands with the emancipated Judæism of the 26th Psalm.

VI. *Will it join in with the world-wide movement to discard non-essentials—to seek a common faith with the more liberally minded of all religions?*

Probably, yes! But not yet. After a while. The crust of Turkish fanaticism which has covered over the liberal Islam of Saladin, and of Haroun, is too

thick to be shed quickly. The Arab, the Turk, and the Slav must all have part in the answer.

VII. *Has Islam lived up to its standard?*

The answer must be, No! It, too, has had its "Writings of the Fathers," and its "Doctors of the Law," with their hair-splitting controversies, as a part of its after-growth. Yet probably it has averaged as well in this respect as either Judæism or Christianity.

Islam is not decadent. It is again vigorously and aggressively spreading. The Christian supremacy of the last few centuries has not been so much because of a decadent Islam and a revivent Christianity, as it has been because of the scientific and industrial forging ahead of Western civilization. It has been an effect rather than a cause. When, from the Seventh to the Twelfth Centuries, Moslem lands had the leadership in these, it was Islam that forged ahead. The Damascus blade was more than a match for the Gothic war-club. The mine and the machine-shop have been stronger battling forces than the Church; an improved agriculture, and an assured food supply, more potent factors for progress, and for spiritual uplift, than creeds and ecclesiasticisms. The East, that great sleeping East, once led in these things. It was the industrial and mechanical head of that ancient world.

It dropped behind because the mine, and the fertile field, and the facility of transportation, were easier of attainment and of utilization in the newer lands of the West. Will it remain behind—distanced in the race?

Or is the East, that once all-powerful, vivent East, only getting its second breath?

But, it is said, the mechanical and scientific spirit is not the heirloom of the East. It was once.

With modern facilities of transportation and the vast, undeveloped coal and iron resources of Mongol Asia and of the Semi-Mongol Slav lands, and with the apparently limitless water-power of the Himalayas and of the other mountain chains of upland, interior Asia, the dormant spirit of that older Asiatic industrial life, backed by the preponderance of an ever-replenished population, may again witness a transference of power.

And that power, whatever else it may be, will not be the polytheistic Trinitarianism of the West. The rapid spread of monotheistic Islam eastward settles that point. This type of Christianity was there once; but it died out. The soil was not congenial. It will not go back. The Crusaders, and the centuries of missionary work with the lavish expenditure of money and lives, have hardly left an impress upon the great, uncongenial peoples of that older land: while the aggressive monotheism of Islam, starting six centuries later, is permeating and leavening the masses.

The resident bishop in India of a leading Christian denomination recently in a public address sounded the warning that, unless Christianity arouses itself, "Islam will sweep Asia and Africa." It is doing it now.

A missionary returning from thirty years of labor among the Arabs said, "I do not think Christianity has

ten converts in all Arabia. They accept our schools and our hospitals; they refuse our religion."

I asked a missionary, a man of more than usual intelligence and educational training who had returned from a lifetime of missionary work in China, what was the practical result in trying to convert that people to Christianity. "Will it stick?" was the question. "I do not know," was the rather dubious reply; "they will all bear watching."

It simply means that with the Mongol, as with the Semite, and as with the African, Christianity is not the normal race type of religion; and it does not fit; and it will not stick.

Twenty millions of fanatical Moslem converts in India; twenty millions in China; Central Africa sweeping as with a Spiritual fire!—and the Semitic Orient an impossible land!

The wandering Dervish, without salary, without backing, with only a simple message, but spurred on by a fiery zeal which neither desert nor death could quench, has proven more than a match for the Christian missionary, trained in the subtleties of an elaborate theology, and backed by the organized millions of Christian wealth.

It is the triumph of the simpler faith and of the One God. Too much of the missionary argument has been upon the line of mere assumption. It is not enough to stigmatize Mohammed as "The False Prophet" and to speak of the faith, which he helped to build up, as imposture. A faith, which for thirteen centuries can go on satisfying the spiritual needs of

hundreds of millions of mankind, cannot be lightly dismissed as false, or its teachers as impostors.

Possibly more nearly than any other of the great religions of the world, Islam answers to the test of Isaiah when speaking of the simplicity of the Way of Holiness: "The Wayfaring man, though a fool, shall not err therein." *Isaiah XXXV*.

The teachings might be summed up in this: "Trust in God!—and do the best you can to live a righteous life." In this it stands side by side with Micah, and James and—Jesus.

The practical character of its observances.—It is a religion largely of works, honesty, integrity, charity, fasting, prayers, temperance, righteousness. It appeals to the average mind of mankind, which can only express its faith by its works.

The absolute equality of all men.—In theory at least, it knows neither high nor low, rich nor poor; all stand upon the same level.

The strong tie of a common brotherhood.—Caste disappears at its touch. Early Christianity possessed somewhat of this, yet not to the same degree. "Allah il Allah!"—and the slave was free.

Every soul coming to God for itself; and every man the priest of his own household.

The Political Future of Islam

Islam, from the Seventh to the Thirteenth Centuries, practically dominated the civilized world. During all these ages of intellectual darkness in the West, the Arab culture of Islam kept the light of civiliza-

tion from going out. And it was a strong, kindly beneficent type of civilization which Islam built up: a civilization of scholars, of universities, of tolerance, of culture, of refinement, of wide-spread traffic, and of travel. Then followed the evil day of the Turk who, by force of arms, became the master of the Moslem lands, but adopted and Tartarized the religion of the vanquished. The Islam of Saladin and of Haroun Al Raschid became the Islam of the Non-Semitic Tartar. Yet not at heart! It was such a change as came to Christianity under the malign influence of the Inquisition and the "Auto da Fé." In each case it was a political rather than a religious change that was brought about. And in each case it was only as a means to an end, and that end was worldly power. Yet the end defeated itself—and through the very means which it had counted upon as an upbuilding force. The Inquisition drove the most highly skilled industrial blood of the Latin lands northward in exile to the lands of its foemen; the intolerance of the Turk forced the industrial life of the East, notably the Greeks, westward to the lands of its opponents. And in each case the political power followed the industrial life in its exile and thus served to build up rivals and foemen. The civil power of the Latin went northward. The civil power of Tartarized Islam went Westward. Both unwittingly helped to build up the power of Mid-Europe and of the Atlantic Nations and thus helped to erect the wall that held them back. The Damascus steel went to the Teuton. The fine muslins of the Orient come now from the looms of Holland

and of Lancashire. The Arab dhow gave place to the Venetian galley, and the three-masted Indiaman. The East, and the Mediterranean lands, began to know their Dark Ages. But now, after several ages of Western dominance, Europe is becoming decadent, and a reformed Islam is shaking off the incubus of Turkish bigotry and misrule: and even the Turk himself is showing the stir of a new life. And again the question arises—What of the Future? It is like the cry from that old watch-tower of the desert, "Watchman, what of the night? Watchman, what of the night?"

That the future holds within it many possibilities of change, would seem to be probable: and probable not only because of a remolding of religions, but also because of a readjusting of races.

Christianity is losing the initiative, and is practically standing still. Islam is not. It is waking up from its long sleep. Even the Turk is rehabilitating himself. And with it all, it is becoming increasingly manifest that the fundamentals of Christian Creeds are losing their hold upon the more intelligent classes of their professed believers. The polytheism of the Nicene Creed is dying out. The uncompromising monotheism of Sinai is reasserting itself. The Sermon on the Mount is obscuring Calvary. The efficacy of a sacrificial blood atonement for sin, whether direct or vicarious, is increasingly denied. Christianity is reverting to that older, patriarchal type which Islam and Judæism never entirely lost. With all three it is becoming more and more, "Jehovah," "Allah," "All-Father"—a deep, abiding faith in the One God of all races, and kins, and

bloods. In both Judæism and Christianity, the priesthood of Egypt is losing its hold: more markedly in Judæism than in Christianity. In this, both are reverting to the Islamic type, the type of the patriarchal life of Genesis, wherein each man was the priest of his own household. And in all this, religion is becoming more and more a matter of race type—the religious world, like the political world, and with the political world, is readjusting itself.

What is to be Islam's share in the readjustment? That question is to be settled by the people East of a line drawn from the great bend of the Baltic to the head of the Adriatic. Who, and what, are these people? Primarily, the Slav. The Slav is the enigma of the future. The Latin of the Mediterranean littoral we know. The Teutonic peoples of Hither Europe, we know. The Turk, and his Tartar confreres, we know. The Semitic man of the desert lands, we know. The Slav, we do not know. Apparently the latest arrival of the great waves of peoples from Asia, he has felt least the Westernizing influence of Europe and the sea, and has remained closest in touch with the nomad peoples of the old Asiatic mid-continent homeland. And he, of all the so-called European peoples, because of subsequent waves of immigration and subjugation from the East, and through centuries of Tartar domination and race mixing, has departed least from the primitive Asiatic type. He had no Thermopylæ, no Marathon. Like Issachar he "Bowed his head to bear; and became a servant unto tribute."

From the Thirteenth to the Fifteenth Centuries he

was held subject by the great Tartar inflow that swept Westward from Inner-Asia, dominating, ruling and intermingling. Today, the Slav of Russia stands largely Tartar in blood and race type of character. He is not Asia. He is not Europe. He is both. Yet the reversion is toward the Asiatic type. Asia is breeding out Europe. And he is retreating from Europe. It is the instinct of the wild in the nomad Tartar blood which flows so largely in his veins. His race cry is the cry of Attila over again:

“Oh, for the untracked uplands, and the rush
Of storms that lash the great unending plains
Which onward reach, and on, and on, and on—
Till sky and earth-lines meet! Oh, for a breath
Of wandering winds, lone winds that onward sweep
Unleashed, untamed, across broad leagues, and on
Under the stars where night broods on the Waste!”

The Slav, like the American, is a man continental. The narrow bounds of a peninsula irk him. The Slav is the only one of the European peoples that is going back to the old homeland. He alone has never Westernized. Peter tried to make him European; but the European window on the Riga has remained only a window. It never became a door. Moscow with its Oriental atmosphere, not the thinly veneered St. Petersburg, has always remained the true race capital. And Moscow is Oriental. When we speak of Moscow, we think of Bagdad, and Haroun, and the Arabian Nights. The race life, the spiritual life, has always been of Asia. It is there today. Even the great annual fairs are Asiatic in color. Asia is conspicuously there.

Mujik and Mullah elbow each other. Europe is noticeably absent. This Asiatic Slav has taken on a veneer of Western civilization: and with it a veneer of Western religion. Will he hold to either? Can he, with the instinct of the Steppes and of the broad, wind-swept plains of Central Asia, scarcely even dormant in his blood, can he continue to hold to either? Or will he go back again to his own?

In government the Slav knows the despotism of Asia; and whether it be of a ruling class, or of the people, it is still a despotism. But it is his own. Religiously he knows fate, as Islam and as Asia know it. He, too, bows his head and endures. He may not call it Kismet: but it is Kismet.

And looking down upon the turbaned peoples who crowd to his fairs, are the domes and the minarets of Asia. One almost harks for the voice of the muezzin calling to prayers, or looks to see Good Haroun mingling at dusk with his people. Of all Western peoples the Slav is best understood by the Asiatic, and it is because of the strong strain of Tartar blood in his veins. He is one with themselves; and, as such, they would rather have him as master than other men as liberators. Europe does not understand the Slav. The Latin dominates, but he antagonizes; the Teuton dominates, but he, too, antagonizes. The Slav also dominates, but he fraternizes and blends.

And Slavic Russia is today the one nation of Europe that is looking forward and planning for a definite and adequate future. Even America, in her prosperity, is half asleep. True, Russia's progress toward

her goal is not apparently rapid: but hidden behind the great Asiatic mountains, and the inland seas and the deserts, it has been vast, and far-reaching. All the while she has been working to a purpose, and a goal. And she has never slept nor turned aside. It was the purpose of Peter. It was the purpose of Catherine; the purpose of Czar Nicholas; the purpose of the Republic; and now of the Soviet.

The government may change in type—empire—republic—communist: but Russia does not change, and the Slav does not change. It is a race. And the Slav is not peninsular. He wants, and he plans for, a continent.

Let the Slav take Islam as his racial faith, and he becomes the head of the Moslem World: and the future of the Eastern continent is decided. Europe will be only the peninsula West of the Balto-Adriatic line. Will he do it? His answer will settle the fate of the East. He is half-way there now.

To understand him the world must understand Asia, and the Asiatic mind. This, it has never seemed able to do.

The veneer of Western civilization is peeling off from the Slav. The Soviet is Ghengis Khan and Tamerlane over again. But more ominous for the future is the fact that with it is going also the veneer of Western religion. Today the Slav is practically a race without a religion. Can it continue so? No race ever has. The human soul must have a God. The Slav will again find God. But under what name? And who are to be his co-religionists? Will it again be Christianity? This is not probable. Races do not go

backward. Europe, north of the Alps, never went back to Romanism. Britain parted from the Vatican not to return. The Soviet Slav will not go back to the Greek Church. All history shows this. Rather will the Slav look in some new direction. But where? Will it be with his kin? The Slav of the Balkans is largely Moslem: fanatically Moslem. The Cossacks of the Ukraine, those nomad horsemen who for a century have been the cavalry of Russia, are Moslem. Inner Asia, which, for a century the Slav has been over-running, absorbing and assimilating, is Moslem. Every step Eastward, every step Southward, is bringing to him more of the Moslem peoples; and it is in these two directions that the Slav expansion lies.

Russia is not wrecked; it is only going through a process of regeneration. It is simply ripping off the veneer of Western civilization, and it is not to be wondered at that with this it is also ripping off the veneer of Western creeds and ecclesiasticism. The Slav is not of the West. He has never taken racial root there. He is Asiatic. His whole mental and religious type is that of Asia. He has ever remained an unassimilable alien in Europe. Two centuries of Western rulers have failed to Westernize him. He is going back to the Tartar communal type of Upland Asiatic life. It is Asia reasserting itself. And what has happened in Russia is what will happen in India, in China, in Japan, in the Philippines. They will all go back. Not to barbarism; but to their racial type of civilization and religion. Civilizations and religions that are kin, like races that are kin, may assimilate and blend. Civi-

lizations and religions that are un-kin will not assimilate and blend. Either may be better than the others: and neither may be better than the other. They simply are not alike. It is not their kind. Each will work to its own racial end, and the would-be reformer is ignored and forgotten.

Islam is only getting its second breath. The Moslem believes in his religion—believes in it fanatically. He is still living the faith-life of Saladin and the Crusades: Christianity has long forgotten Richard of the Lion Heart and the battling for the Holy Sepulcher.

What will be the next scene in the age-long conflict? Will it be with the Slav turned Moslem? He is already partly turned that way. The chronic Balkan trouble is much of it religious in origin—Moslem Slav against Christian Slav. And Russia?—Russia is now in the throes of discarding its ancient faith. And it will not go back to the discarded religion; nations never do. But it will not be without a religion. This, also, nations never do.

And what is that faith to be? There are many reasons to show why that faith will probably be Islam. The Southern Slavs are already, as said, largely Moslem. The whole of Asiatic Russia is practically Moslem: and her further expansion Eastward must be among Moslem peoples. Her whole industrial future must be among them. Westward she is outnumbered, outfought, outlawed. As a Moslem land and race, all this is changed. Instead of the tail-end of Europe and the West, she at once becomes the head of Asia and the

East; and, back of her as leader, Islam stands again an equal rival and competitor of Europe.

The weakness of Asia and of Islam has always been along the mechanical line. Make the Slav machine-shop Moslem, and the advantage of the West is gone: for it means an Islam of hundreds of millions armed with modern appliances of war—Russia, Turkey, Syria, Arabia, Northern Africa, Mesopotamia, Persia, all Mid-Asia, and a strong force of millions in India, in China and all Southern Asia. It is Peter the Great, Ghengis Khan, and Saladin combined. And it means the freeing of the East from the dominance of the West. And Russia would be leader. Will Russia do it? It is a prize that would be tempting to an ambitious nation. Henry of Navarre with cool calculation said, "A crown is worth a Mass"—and changed his religion. Will Russia do it? The Orient is still dreaming of the good old days of Haroun Al Raschid and Saladin.

KISMET!



JUDÆISM

THE term "Judæism" covers two separate and entirely distinct ideas—a race caste and a religious faith. They are often confused, or looked upon as one and the same: yet they are not one and the same, but separate and distinct, the one from the other. The one is a matter of purely racial rites and observances; the other is a matter of religious faith. The one has a well-established historical beginning; the other fades away into the obscurity of the common origin of man's religious concepts.

The one is the Jew: the other, the man spiritual.

The term "Judæism" expresses a mid-way and epochal era in the religious history of a race. The faith of the people known as the Jews was not, in its beginning, the religion which dates from Sinai and the Levitical Code; neither is it, in its practical workings, the faith of the people known as the Jews today. Yet it has one central thought which has remained unchanged throughout its whole known history, and that is—monotheism. From this, it has never deviated. It came out from the greater religion of humanity to become a racial ecclesiasticism of purely racial rites and forms: for ages it lived this narrower life of spiritual isolation: it is now slowly, but surely, merging again into the broader religion of humanity whence it came.

Yet it did a work, and is still doing a work, of inestimable value to the religious faith of humanity—keeping alive the vital thought of the Unity of God through ages of polytheistic darkness. Its work in the religious evolution of man was such as that which Islam did at its great universities of Bagdad, of Alexandria, of Carthage, of Cordova, for the scientific life of man in the ages following the break-down of Roman civilization; or such as the monasteries, with their carefully preserved libraries, did for the purely intellectual life of man in the darkness of the Early Middle Ages. It was the work of keeping alive the camp-fires through the gloom and the night of halted civilizations. Each did its work: and each did it well! Humanity could ill have spared either.

For the successful doing of the work of Judæism, a race was needed.

History of the Faith

For the historic origin of Judæism and the Jew we must go back of the Ghetto, back of the Pale; back of the ages of persecution and of outlawry; back of Jerusalem and the Temple which Solomon built, and for which the woodsmen of Hiram of Tyre rafted the cedars of Lebanon from the seaside ports of Phœnicia down to Joppa; back of Sinai, and the Law, and the Levitical Code; back of Egypt and the Bondage. Back of all this must we go for the genesis of the Jew, who was then only Hebrew—back to Haran upon the Upper Euphrates. And, yet again, we must go back of Haran and the long trek up the course of that river,

back to Ur of the Chaldees; and then back of this—*back of all*—to the desert and the desert peoples of that Arabian highland, race-home of the Semitic Peoples, where men are still living the nomad life with flocks and herds, out in the broad, untamed Open, by lone camp-fires, kin with the night-wind and the stars. It is here that we find the beginning, and the Hebrew God. We find Him there still, in Islam.

Judæism is old: yet, not the oldest. It is only as we measure it by modern chronology that we call it "old."

Yet in one respect the tracing of race and religion in Judæism is unlike any other work in historical research. With no other of the families of mankind have the race and their faith been so closely intertwined. The race-life and the faith-life seem almost as one. The Jew lived for his God: and he seems almost to have felt that his God lived only for him. It is the racial self-effacement in his faith that has made the Jew the age-long spiritual power that he has been among the peoples of the earth.

His spiritual history, as we have it, is largely contained in the books of the Old Testament, as received by Jew and Christian alike, with the Talmud and the Mishna as recensions and commentaries, but received as authoritative by the Jew alone.

The various books of the Old Testament represent the intellectual and spiritual life and growth of the Jew through a period of a thousand years. They are the library of the race—written through the ages by historians, by statesmen, by philosophers and poets, and the long succession of prophets and priests and kings,

with sometimes the rustic note of herdsman or shepherd—and, back of all, the wild cry of the nomad, harking in from the sand wastes of the desert. It ranges from tent to palace, from the woman at the grinding-stones to the monarch on the throne. It is Man: and the life of Man.

As a book of race history and as a record of spiritual evolution, the Bible begins with the call of Abram as told in the twelfth chapter of Genesis; before that, the book is simply a confused mass of myths, and old nomad traditions common to all the peoples of the Farther East. The scene is laid in Ur, a city of the Chaldeans, in the Lower Euphratean plain. The record briefly says: "Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee: and I will make of thee a great nation." *Genesis XII:1, 2.*

But now the question arises:

Who, and what, was this man whose name does not die, but lives on through the ages in three of the great religions of the world? There has always been an unexplained mystery about the Man.

When he first appears upon the scene he is already a matured man of seventy-five years: and of such commanding ability, and of such breadth of trained mentality, that as he comes in contact with the Hittites of the new land in the West, they say to him: "Hear us, my Lord, Thou art a mighty Prince among us." *Genesis XXIII:6*

God does not pick out untrained men for His work,

but men already fitted for the task. It was so with Moses. It was so with Paul. And in spiritual matters he was no neophyte. He already knows, and is in close touch with, God. He hears the call! Makes no question—goes out from home and kin: simply trusts and obeys. He does not, as Israel in Egypt, have to ask: “Who is the Lord?” He already knows. He is already a spiritual adult. He obeys God. He trusts God. He talks with God. He is “The friend of God.”

But now the question arises: Whence all this?

Intellectual capacity: culture: spiritual maturity—these all necessarily presuppose a long past of fitting and of growth, with surroundings adequate to such results. And, further: Before Abram—What?

A century ago this question would have found no answer. He would simply have been “Abram of Ur of the Chaldees.” The horizon-line of the past has been receding since Archbishop Usher fixed man’s beginning upon earth at six thousand years ago. Much has happened within the century. Before that, the land of the two rivers was known as a roaming-place of the nomad Bedouin, haunted with vague traditions of lost empires; and the Bedouin knew it as a land of mounds where he found stray earthen tablets, and fragments of old stone columns, graven with characters that might mean witchcraft and evil incantations; a land where ghosts of dead men were abroad at night.

In that century the spade of the antiquary has discovered beneath those mounds the ruins of great cities, homes, temples, palaces, market places; but, more than all, *vast libraries of earthen tablets* telling the tale of

nations and of ages that had been forgotten. It is all there—records of kingdoms and dynasties, laws, science, literature, religions, business accounts—written in unknown characters which the skill of the philologist has been slowly deciphering. The beginning?—Abram, and Ur of the Chaldees, are only half-way back on the long road of living and dying, and dead civilizations that mark man's pathway up from primitive savagery and of which we have any record. We are learning that it takes unnumbered ages to grow civilizations: and each buries its predecessors. It was as an intellectual product of these long-pre-existent civilizations that the man Abram, a leader among men, appears upon the scene.

But the strong, abiding faith of the Man? "Abraham believed God: and it was accounted unto him for righteousness."

Whence the faith?—Apparently the old inherited faith of the Desert Peoples.

Ur of the Chaldees was built on the plain which lies at the foot of the Arabian Plateau, near the mouth of the Euphrates. It was the capital, and the earlier seat of power of the older Chaldean Empire. With probably a mixed population, still the predominating element is known to have been Semitic in race type: an influx evidently from the homeland of the Semite on the great, overhanging upland of the Arabian Plateau. And the Semite has always, in all of his outgoings, held fast to his racial faith—the One God of the Desert. It was of this stock that Abram was born. The Desert gave the faith. The intellectually developed civiliza-

tion of the Chaldean plains gave the culture. As a result—a man fitted to go out to a new land as a leader among men! But why the going out?

The exhumed mound ruins tell. The Euphratean plains, like Sodom and Gomorrah, had upon them the blight of ease and plenty. It seems to be the working out of a general law. The Psalmist saw this when he said of an ease-lusting Israel: "And He gave them their request: but sent leanness into their soul." . . . What America needs, today, is want and famine to save her from the curse of prosperity and ease.

The command was, "Get thee out from thy country, and thy kindred, to a land which I will show thee and I will make of thee a great nation!"—"Gowry"—nation; people. But why the nation?

And again the answer is evident. The knowledge of the One God of the Desert, and a purer worship of Him, was to be spread abroad to humanity, and a nation and a race were needed for the work. And it was to be their One Work: and it was. This is the answer to—Why the Jew?

Then came the long trek up the line of the Euphrates; the sojourn for a little while at Haran, with a portion of the family left there for a purpose! Then on to the new land and the taking up again of the old nomad life. Nations are made, not born: and the nation was yet to be made. And now we have the making of the nation.

In Ur, Abram was still Abram, the Chaldean. In the Pre-Chaldean days, upon the nomad plateau of Arabia Petrosa, the race-stock had been simply the

Semites. The record now speaks of him only as Abram, the Hebrew. The line is narrowing. A racial segregation is going on. The Jew is not yet. But in the making of the Jew a careful selection by blood is to be made. Abram has two sons—one Ishmael, by an Egyptian concubine. He, with the instinct of the Wild upon him, goes back to the hunter's life of the Open. The other, Isaac, born of the direct Semitic stock, is chosen. A second wife, Keturah, of what stock we know not, but not of the Haran Semites, bears six sons. They are put aside and go back to "The East." Isaac's wife is chosen of the Semitic family stock left behind at Haran. Two sons are born. One, Esau, with the lure of the Wild upon him, from what source we do not know, goes back, like Ishmael, to the lands of the Open. The other, Jacob, is chosen.

It is a continued selection for propagation of the fittest, such as the nursery-man makes from his seedlings. It is the breeding-out of the weaker strains, the breeding-up of the stronger and more persistent. It is so that the pippin has been bred up from the crab; the Arab steed from the wild horse of the desert. The process of selection and of elimination goes on until in the end only the progeny of three of the sons of Jacob remains—Judah, the scepter-bearer and law-giver; Levi, of the Temple service and the priesthood; Benjamin, the "Ravens Wolf," of the dying forecast of the patriarch, Jacob; Judah, the nobility and the honor-bearer of a royal line; Levi, the guardian of the faith, and priest of the Temple service; Benjamin, of the wolf-blood that has held Judæism fast through ages of

persecution and of outlawry. The wolf is the one wild beast of Europe which civilization has never been able to exterminate. Benjamin is the Jew that will not tame, that pogroms cannot exterminate, that has made Judah and Levi possible. And still he is the wolf.

I have two acquaintances in a pawn-shop. One, with frank, open countenance, would reach out his hand in greeting: and it was "Brother!" It was Judah. The other, with averted face, scowled from behind the counter. It was Benjamin. The son of Levi hailed me upon the street the other day to shake hands and say, "God bless you!" His father was one of the early Rabbis. But Benjamin will hold that pawn-shop when Judah and Levi have drifted away.

Abram brought to the new land a family stock of marked individuality. The record shows everywhere the working of a clear, strong, self-sufficient mind.

He brought the broad mental training and the culture of the long-established civilizations of the Euphratean plain.

He brought the simple faith of the Desert Peoples in the One God. It was the racial monotheism of the Semitic peoples.

He brought the flocks, the herds, the retainers, and the gold and silver, of a prosperous, capable man of wealth. When he goes out from his tent camp at Mamre to rescue his nephew, Lot, from the band of marauders who had sacked the town of Sodom, "He armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them: and he and his

servants by night smote them, and pursued them." *Genesis XIV:14, 15.*

When Sarai—Sarah—his wife dies, and he would buy the cave and the field of Machpelah for a burial-place, it is said: "And Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant." *Genesis XXIII:16.* He brought the restraints and the observances of a clean, well-regulated and moral family life. He brought also the concubinage and the tolerated polygamy of the civilizations of the Farther East.

With the broadening destiny his name is now enlarged:

"And God talked with him, saying, Behold my covenant is with Thee, and Thou shalt be a father of many nations. Neither shall thy name any more be called Abram—[*Awb*, "father"]—but Abraham—[*Awb-raw-hawm*]*—Father of Many.*"

He found a well-established, orderly tribal life, and lands allotted and held about the various tribal centers, with vested individual titles recognized by common law. This is shown in his purchase of the land from Ephron the Hittite, and the legal formalities observed therewith; but with a large portion of the country evidently open to the flocks and herds of all, much as the "Mark" of the early tribal days on the shores of the Baltic.

He found a strong sense of right and of justice: as shown by the actions of Abimelech.

He found also in the land some who, like himself,

knew the One God of the Desert Peoples. The record says: "And Melchizedek, King of Salem, brought forth bread and wine: and he was Priest of the Most High God, possessor of heaven and earth: and he blessed the Most High God." *Genesis XIV:18, 20.*

It was of him that the New Testament says: "For this Melchizedek . . . Priest of the Most High God . . . King of Salem, which is King of Peace." *Hebrews VIII:1, 2.* And to him as "Priest of the Most High God," Abraham pays tithes, thus recognizing their common faith in the One God of the Semitic peoples. Salem—Shalom—Islam—they are the one root-word, and they mean the same: Peace—the Peace of the faith of the Desert.

The Building of a Nation

The Semitic faith in the One God was already in the new land: but, as in the old, without sufficient strength of racial backing to spread a propaganda to other peoples. "King of Salem, Priest of the Most High God," carries by implication a following of like faith: yet the context shows a surrounding of unlike and hostile faiths. The need now is the upbuilding of a people to serve as the active agents in such a work. And this is the true place of the man Abraham in the great drama of the spreading of a racial faith into the broader drama of a world faith. Abraham was not the builder of a faith: he inherited that. He ranks rather with the up-builders of a faith; but to this end his work was the building of a race who might serve as custodians and propagandists of that faith.

Mixed races, like mixed seeds, are not always productive of satisfactory results. The work of selection and segregation is going on everywhere, and unceasingly, in Nature. It underlies the law of progress; but it carries with it an unceasing process of elimination and extermination. Without this, uplift is impossible. It is the selection and the survival of the fittest. For generations this process went on in Hebræism, for the Jew was not yet. Abraham was a Hebrew, not a Jew. The Jew, himself, as well as Judæism, is an evolution.

Back and forth, back and forth, generation after generation, the descendants of Abraham wandered on the plains of the Jordan, by the borders of the desert, down to Egypt and return: and all the while the race-tie was growing stronger, the race-type becoming more fixed. It takes time to make things that will endure. A mushroom grows in a night. A sequoia requires centuries.

And through it all, generation after generation, the race-line of demarcation is becoming more sharply drawn.

After the call of Abram to go out from Ur of the Chaldees, the most important event in the making of the Jew was the sojourn, for several generations, in Egypt. It marks the practical beginning of the race-life as a distinct people, and the beginning of racial caste. And both came from, and were a result of, servitude. In the strange mutations of time the badge of servitude becomes sometimes the cherished insignum of a race. It was so with the Chinaman's cue.

It is well to remember, and to take into considera-

tion, the fact that in these studies of a long-past age the lines and the colors of the picture have to be taken from the Old Testament record: there is no other. And that record is racial in its making, and its preservation; and as such, subject to the shaping of race bias and race pride. Men may philosophize, and criticize, and say that the accounts are largely mythical, but we have no other foundation upon which to build. And these old records are so human, so sincere, so ingenuous, that they carry the conviction of reality. These men evidently believed that what they told was true. And they at least portray the race character, and the race characteristics, vividly.

The Race-Life in Egypt

Passing by the picturesque narrative of the incoming, one fact later becomes apparent in that, while at the first received kindly and hospitably, they were after a while looked upon with suspicion and distrust. We have, in the opening chapters of Exodus, the Hebrew account of the oppressions and the repressions endured at the hands of the Egyptians. The acts of cruelty recounted are such as were common to the barbarism of the age: neither better nor worse than the cruelties inflicted by the Israelites upon the people of Canaan. But there was a historical reason lying back of the course of the Egyptians. This is briefly hinted at in the record:

“And the children of Israel were fruitful, and increased abundantly, and multiplied and waxed exceeding mighty: and the land was filled with them. Now

there arose up a new king over Egypt which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more, and mightier than we. Come on, let us deal wisely with them: lest they multiply, and it come to pass that when there falleth out any war, they join also unto our enemies, and fight against us." *Exodus I:7, 10*. It is the dread of every nation today—an unassimilated and unassimilable alien population in their midst that may become a national peril in time of war.

And, as said, there was a historical reason back of the course of the Egyptians which the record in Genesis does not give. In view of this, from the standpoint of the Egyptians their policy of repression toward the Hebrews was not wanton tyranny, but the exercise of a prudent safeguarding of the national life. Several centuries before, a rush of barbarian invasion from the North had swept over Egypt, driving out the native rulers, wrecking her civilization, and enslaving her people. At the time of Joseph, and of the incoming of Israel, one of the kings of this Northern race seems to have been upon the throne. To him, other peoples of the North would not be as a danger, but as allies, and helpers in case of insurrection. While the Israelites were still, however, a negligible force in the land, an uprising of the people expelled the foreign rulers and restored the Ancient Kings to power. One of these, presumably Rameses II, was apparently the "New King that knew not Joseph." To guard against a recurrence of the danger, Rameses made counter invasion of the North, even to the Strait now known as the

Dardanelles, driving the barbarians back: and then fortified the Isthmus of Suez, partly by a wall, partly by a chain of towers, and a military guard. I have in my library the tale told by an Egyptian official of his escape from seizure, by crawling on his belly past the sentries at night. It was this line of fortifications that forced the Israelites in their exodus to attempt the perilous crossing lower down in the shoals of the Red Sea.

From this time on, the word "Hebrew" begins to be supplanted by the words "Israel" and "Israelite," as designations of the race. Israel first appears in Genesis XXXV:10, where the Lord says to Jacob: "Thy name shall not be called any more Jacob: but Israel shall be thy name." [*Yisrae-El*: "As a God shall he rule."]

The term Israelite as a designation of his descendants first is found in Exodus IX:7: "Behold, there was not one of the cattle of the Israelites dead." The Hebrew soon disappears. It is now, Israelites, or the Children of Israel. The folk is segregating from the general Hebrew stock as the Hebrew had segregated from the yet broader Semitic stock.

What Israel Lost in Going Down to Egypt

I. In the five generations of the sojourn in Egypt among an idolatrous people, Israel lost the old, simple faith of the desert. El-Shaddai, the God of the Patriarchs, and of the Open, was not known there. Instead, were the carven monoliths of the Nile. So completely had the work of obliteration been done by the elaborate

rituals and the gorgeous ceremonials of a dominant, long-established polytheism, that when the God of their fathers sends Moses to lead them out to liberty and the old homeland, Moses says in doubt: "Behold, when I come to the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you: and they shall say unto me, what is his name? What shall I say unto them?" . . . "And God said, moreover, unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you." *Exodus III:13, 15.*

II. They lost the priesthood of the family head. Instead, were the long processions of robed priests, with smoking incense, and trumpets, and waving insignia.

III. They lost the manhood of the old nomad life, where every man was the defender and protector of his household. Instead, were the soldiers, and the paid officials of an established monarchical system. Five generations of servitude had brought them down to the level of the spiritless peons Moses had to *in-spirit*, and lead out.

IV. They lost their freedom. Instead were the bondage, and the lash, of the taskmasters. "And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service wherein they made them serve was with rigor." *Exodus I:13, 14.*

What Israel Gained in Going Down to Egypt

I. In Egypt Israel gained a nationality; they multiplied so largely in numbers through the fecundity that came of toil and an abundant food supply that they became a source of fear to the Egyptians: "And the children of Israel were fruitful, and multiplied and waxed exceedingly mighty: and the land was filled with them." *Exodus I:7*.

But it takes more than mere numbers of the individuals to make a distinct nation. There must be segregation from others. This came to the Israelites through social ostracism: They were shepherds and herdsmen:—

"When Pharaoh shall call you and say, What is your occupation? Ye shall say, Thy servants trade hath been about cattle—[*Miqueh*: "flocks," "herds," "live-stock"]—from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen: for every shepherd—[*Ra'ah*: "shepherd," "herdsman"]—is an abomination unto the Egyptians." *Genesis XLVI:33*.

Yet the very precautions which Pharaoh took, and the dislike which the Egyptians manifested toward the Israelites, were the means of doing that which they least desired. Joseph might become Prime Minister to Pharaoh, and might have to wife Asenath, daughter of Potipherah, Priest of On: but that was in the Hyksos times, and they, as of the ruling class, must have been Hyksos, not Egyptian, in blood. But with the expulsion of the Hyksos, and the restoration of the native Egyptian dynasty, and the ever-smoldering fear of the

people of the North, and the resulting bondage, the race hatred and the social ostracism of the servitude with its enforced segregation, welded all the more solidly the Israelites into a single nationality. The lash of the taskmaster and the social outlawry had done their work. A nation was in the making.

What Israel Gained in Egypt

II. Israel gained also in Egypt a civilization. For five generations Israel in Egypt had dwelt under the shadow of an old, established, highly developed civilization. Coming, a crude, untrained, nomadic folk, as yet hardly grown from the family to the clan estate, they here, under these influences, developed not only an incipient nationality, but also an incipient civilization. They could not but be deeply affected by their surroundings. It is as the shaping influence of environment upon child life. The sojourn in Egypt was the formative stage of their life as a race. That they felt, and were molded by it, is shown in their whole after history. The indelible stamp of the land, and the civilization, of the Nile, was never effaced. This will appear clearly in the analysis, yet to be made, of the subsequent racial evolution.

III. They gained the foundations of a Civil Code. Moses, who became their leader and their legislator in the coming out from Egypt, born of Israelitish parents, was adopted, as told in the Biblical narrative, by the daughter of Pharaoh, and reared and educated as her ward. *Exodus II:1, 10*. "And Moses was learned in all the wisdom of the Egyptians, and was

mighty in words, and in deeds." "This Moses did God send to be a ruler and a deliverer." *Acts VII:18, 36.*

The Code of Laws which grew up about the Ten Commandments given at Sinai, bears evidence in its far-reaching completeness that it could not have been the work of haste. It contains the experience of a past long antedating the forty years in the Wilderness. Its parallel is to be found in the slow growth of the codes of other civilizations. Laws have to be lived before they are written. Blackstone is simply the summing up of the legal experience of centuries preceding. Common Law antedates, and lays foundation for, Statute Law. The Levitical Code cannot be looked upon as an exception.

IV. From Egypt, Israel gained an ecclesiasticism. *Acquired* might possibly be a better word: for the word *gained* somehow carries with it the idea of profit: and whether ecclesiasticism is not a liability rather than an asset, is a problem over which the world, after thirty centuries, is still puzzling. This might be said, however: That the ecclesiasticism maybe represents one of the formative stages of the evolution of the religion of humanity, and may be in a sense essential to that evolution. The primitive Abrahamic faith had neither a temple, an ecclesiasticism, a class priesthood, a ritual, nor established tithes. These only appear in Israel after the sojourn in Egypt. And they appear so speedily thereafter, and are so elaborate and complete, that we are justified in looking to Egypt as their source: for all these phases of ecclesiasticism had long existed there, and in an advanced stage of development.

V. Israel gained in Egypt a hierarchy. The old Patriarchal priesthood of the head of each family for his own household disappears. Instead, is the priesthood as a separate class, with its functions and its privileges, and its class rights, passed down from father to son as an inheritance. All this had long existed in Egypt. It was new to Israel.

Yet something was gone. It was the simple faith of the nomad family tent-life out in the Open, with the rude altar of stone, and each man the priest of his own household, and the direct touch with God without intermediary. These the Hebrew had possessed upon the plains of Mamre in the Patriarchal days before the going down to Egypt. And they never came back.

From this time dates the thought in Judæism of a Mediator between God and man—a go-between who through official position was to act as peace-maker between Jehovah and His alienated children: to secure forgiveness for sins, and to effect a reconciliation between parent and child. In the Judæic economy this office was filled, and these functions performed, first by Moses, then by the High Priest as his successor: "And they said unto Moses, Speak, thou with us, and we will hear: but let not God speak with us lest we die" . . . "and the people stood afar off, and Moses drew near to the thick darkness where God was." *Exodus XX:19, 21.*

It shows a long drifting away, from the time when Abram stood out under the stars of Mamre and talked with God. And it was so with the High Priest. He,

alone, must enter the Holy of Holies, where God was, and there make oblation for the sins of the people.

With the going out from Egypt the Abrahamic era, in the making of Judæism, came to an end. The forecasting to Abram of Ur of the Chaldees had been: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land which I will show thee: and I will make of thee a great nation." *Genesis XII:1, 2.*

The promise had been kept. A nation was born. The work of Abraham is done. The work now passes on into other hands. It had been the Semite of the Desert: then, the Chaldean of the plain—then Abram of Ur of the Chaldees—then, Abraham, the Hebrew—now it is Moses, the Israelite. The Jew is yet to be: for the work of elimination and of segregation is not yet finished.

Back Again to the Desert

Many wonder-tales are gathered about the going out from Egypt—plagues, pestilences, miraculous interventions. They may be true. They may not be true. Whether true or not, they are not the important point. The thing that is important is the fact of the going out from a condition of servitude to racial freedom; and the place that it fills in the spiritual life and uplift of a people.

What Israel Gained By Coming Out of Egypt

I. It regained the old-time Hebrew God of the Patriarchs, and of the Open. Him they had lost in Egypt: "And God said, moreover, unto Moses, thus

shalt thou say unto the Children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you." *Exodus III:15*.

El-Shaddai, the God of the Fathers, had come back. He had said that He would come back. But it is no longer as El-Shaddai, the kindly, protecting God of the tent-life, and of the Open. It is now the name that the Jew has ever shrunk from pronouncing. It is Jehovah, the Yah-veh of Sinai, God of the earthquake and the storm, who holds the nations in the palm of His hand. "Clouds and darkness are round about Him." *Psalms XCVII:2*. The peaceful days of the old tent-life are gone, not to return. It is now the battling of the nations that is on Israel. But His word was true—He came.

And God spake unto Moses, and said unto him: "I am the Lord . . . And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of El-Shaddai, but by my name Yah-veh was I not known to them. And I have established my covenant with them to give them the land of Canaan, the land of the wanderings, wherein they were strangers. And I have also heard the groanings of the children of Israel whom the Egyptians keep in bondage, and I have remembered my covenant." *Exodus VI:2, 5*.

But it was not until the fateful day of Sinai that the heart of Israel grasped the fulness of the thought. They had felt, and had yielded to, the pomp and the ritualistic impress of the Gods of Egypt: the weight of an ancient and mighty ecclesiasticism was still rest-

ing upon them. And Abraham, and Mamre, and El-Shaddai, were so far in the past!

But when from the thunderings of Sinai came the Voice: "I am the Lord, thy God," they knew: and as a race, they never forgot. Sometimes for a season there were backslidings, and falling away: but the thought of Yah-veh, the Lord of the Wilderness, never quite died out. Always there was some halting voice, some Elijah of the Desert, to send out a warning cry: and the God of Moses, and of Sinai, is still the God of the scattered children of Israel wherever they may be upon the broad earth.

But when the toil of the day is over, and the evening shadows lengthen, the heart-dream of the Jew is still of Abraham, and Mamre, and of El-Shaddai, God of the peaceful days of the old-time tent-life, and the night-wind, and the stars. The lure of the Open is ever calling: and he cannot forget.

II. It regained the monotheism of the primitive nomadic desert life, the faith of the tent-life and of the Open. This, the Israelite had taken down with him to the sojourn in Egypt. There he came under the influence of a long-established and dominant civilization and the mixed polytheisms of Africa and Asia with their gorgeous ceremonials and their firmly-seated sacerdotalism.

Out of generations of servitude under this, the Israelite came with the primitive faith so nearly gone that even the name of the God of his fathers was strange to him. The isolation of the forty years of wandering in the Wilderness, and the spiritually

healthful life of the Desert, helped to undo the debasing work of Egypt. He was again in the land of the purer deism of Jethro, of Balaam, of Job, the land from which the prophets came out to rebuke Israel in the days of its backsliding. The polytheism of Egypt faded away before the presence of the One God of the Desert.

I doubt whether any thinking man can long live the life of the Desert and retain a faith that is not monotheistic in type. To me, the years of the old Desert Army life brought an influence which, possibly, I did not then fully realize, but which, I can now look back and see, changed my whole type of spiritual belief.

III. In the Wilderness, Israel regained the lost manhood. Five generations of racial ostracism and servitude had told heavily upon the manhood of Israel. It was the spirit of Issachar, who "bowed his shoulder to bear, and became a servant unto tribute." *Genesis XLIX:14*.

They murmured; yet the "leeks, and the garlies, and the onions" of Egypt were sweeter to them than Liberty—and the Desert. When privation has to be faced in the wandering, they demand to be led back to their slavery again. Yet as the years go by, they learn to prize liberty more than a full stomach. And the danger from which at first they shrank—*Numbers XIV*—they learn to battle with and go on. The whole history of the forty years is the history of a race debased, un-manned by slavery: but now slowly growing back to manhood again. And why was it all? Because there

was a work to be done in the spiritual life of man: and God was preparing a race for the work. But the generation of slavery never came to the work: it was their children's children of the ages. It takes time, even in God's hands, for the making of a race. The generations lived, and died. The purpose lived on. The fulness of God's time was not yet.

The fact of the going out from Egypt is the important thing: not the manner of the going. The plagues, the miracles, the supernatural interpositions, may or may not be taken as the wonder-tales and dramatic embellishments that gather about noted historic events, and the names of the great actors therein. These are the coloring that time throws about the past. It may be halo; it may be umbra; but it is the unimportant part. *The fact, not the embellishment, is what counts.* In this case the important facts are—The going out of a people from servitude to freedom: and what of gain or of loss they have carried with them as the result of that servitude. All else may be put aside as immaterial.

Two distinct stages are to be noted thus far in the evolution of Judæism:

I. *The stage of Inheritance.* This is Pre-Abrahamic in origin. It is the Semitic blood of the homeland on the great Arabian Plateau: and with it, the monotheistic faith of the Desert Peoples.

II. *The Civic stage.* Abram is called upon to go out from his home to found a nation in a new land, where he is to found a New Nation—inferentially as preliminary, and essential, to the spread of the monotheistic faith of the Desert to other peoples. His work

as founder of a nation calls for a broadness of fitting that the Desert could not give: hence the family sojourn in one of the great civic centers of a matured civilization. From this he goes out trained and equipped in mentality for his work. In the Euphratean civilizations the civic type dominated. King and priest were there: but they were separate in personality, and the king was supreme: and civil and ecclesiastical law are separate and distinct, with the civil law over-ruling. With the final welding of the Children of Israel into a Nation during the servitude in Egypt, the promised Nation is at last established, and the Abrahamic Era is at an end. The future of the race work of Judæism now passes into other hands.

But now, with nationality established, a change in type of training for leadership would afford a more favorable fitting for the further carrying on of the mission for which Israel has been slowly maturing. The land of this third stage is still Egypt: and the Man is Moses.

The Ecclesiastical Era

In the two great centers of civilization of the Ancient World, the civic type prevailed in the Euphratean lands; but in the Land of the Nile the sacerdotal type prevailed. Here the priest was supreme. And both offices, priest and king, were ordinarily united in the one person. The land was simply a civic ecclesiasticism. This land had been the training field for the next stage of evolution in Judæism.

III. *A New Leader.* The record says: "And the Lord said . . . unto Moses . . . Come now therefore,

and I will send thee unto Pharaoh, and thou mayest bring forth my people, the children of Israel, out of Egypt." *Exodus III:1, 10.*

God's plans are the reserved divine prerogative; but in world's affairs He carries them out through human agency. Again a man was chosen as leader. That man, as said, was Moses. And this time the choice is, not from the civilization of the Euphrates, but from that of the Nile. And why? The answer lies in the Ecclesiasticism. The work now is no longer the building of a nation. That work is done. It now is, the fitting of that nation for a work of the future. The new nation, Israel, is to become the preserver, the custodian, of the Desert faith—of monotheism—and the propagator of it among other peoples. When, like a mighty trumpet-call, the Voice sounded from Sinai: "Hear, O Israel, the Lord your God is One God!" their commission was given.

But again the man is to be trained and fitted for leadership: and now the requirements are different.

While the work of the Abrahamic era had been the founding of a nation, no elaboration of a civil or moral code had as yet been carried out. To the new leadership has come the triple task—the elaboration of a civil code, and the building up of a moral code and an ecclesiasticism. The Semitic mind inclines to combining the three. It is so in Islam. It became so in Judæism. The model lay before them in Egypt, where state and church were one. This threefold work lay before Moses: and Egypt was his training school. But yet another duty lay before him—the leadership of a racial

migration through years of wandering in an arid, nomad land.

His life is curiously divided in the years of preparation. Forty years of schooling in Egypt as adopted son and ward of a royal princess, with the best education the land and wealth could give. A later record says: "And Moses was learned in all of the wisdom of the Egyptians." *Acts VII:22*.—Then forty years more of wandering shepherd life in the arid, unsubdued wastes of the land through which he was to lead Israel.—Then forty years of leadership as guide and commander: and of framing a civil code for a crude, ignorant people: and of elaborating an ecclesiasticism.

He followed the model learned in Egypt: for in Judæism, also, state and church were one. And the system is not without strong advantages in great crises in the evolution of man. It was thus that Judæism tided over the soul-life of man from Mamre to Bethlehem. And it was thus that Islam tided over the darkness of the five centuries following the Goth. And so, Rome tided over the darkness of the Early Middle Ages.

SINAI AND THE LAW

WHEN Moses stood by the burning bush on Horeb, God had said: "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." *Exodus III:12*. Some years later, the record says of Israel: "And they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness: and there Israel encamped before the Mount." *Exodus XIX:2*.

The names Horeb and Sinai are made use of in the Scriptures interchangeably for the group of mountains.

There are certain prominent landmarks in history. They do not always, probably seldom, indicate a point of radical and sudden change. More often they simply show the crestline in the working out of long pre-existing causes. They are results: not causes. Their full significance may not be realized at the time. It is as we look backward with the perspective of time that their far-reaching, and era-fixing, import as way-marks in the evolution of races is recognized. And often we date back to that period the work of long-preceding, and of long-succeeding, years: and that although the historical perspective is dimmed by the lapse of the ages. It is so with the Sinaitic epoch in the history of

the race-life of Israel. Much, no doubt, legitimately dates from that as a starting point. Much is as unquestionably, and yet mistakenly, only ascribed to it. The minute and elaborately detailed civil and ecclesiastical Levitical Code is to the point. Such codes are not born in a day. We may fix a historical date and give time and a name: but there was a Before, and an After. What were the Before, and the After, for the Levitical civil and ecclesiastical Code? Whence did it emanate?—and When?

The Ten Commandments are all that the historical record explicitly ascribes to Sinai. *THIS* is THE LAW. It has been well called The Decalogue: "The Ten Laws."

Whence the Levitical Code?

It has been ascribed to Moses, as the spokesman for God. But more than Moses is there. And more than Sinai is there. The One God of Abraham and of the Desert Peoples is there; the God that led the first going out from Ur of the Chaldees; the God of the simple heart-love and worship of Mamre and of the rude altar of stone is there. He was not new. It was the Old-time God of Abraham revealing Himself anew to a people who had lost Him. But He had been there all the while—only they were blind.

And the duty to the parents, to the neighbor, to the sacredness of the home of his fellow—the Code of Hammurabi and the unearthed tablets of the buried civilizations of the Euphratean plain had it all, centuries before Moses and Sinai. We are learning that the God of humanity and of the Millenniums is older,

greater, than the God of the centuries and of the one folk. But He is the same—"I am the Lord. I change not!" And we are learning that it is not irreverence to open our eyes and see the Greater God of the Millenniums and of Humanity. And we are learning one thing more—that our religious codes, like our civil codes, are after all largely only compilations and re-statements of general truths that men held long before.

This Code is not of the great Common Law of the Faiths of All Men: it is Statute Law, made and provided for a Race, a Purpose and a Time; then, its purpose fulfilled, to pass away. The specific purpose of the Levitical Code is the lifting up of a people, who are just emerging from slavery, to a plane of higher and better things, physically, morally, spiritually. Meeting the conditions of race which it was designed to correct, achieving the uplift aimed at, the Statute Law serves the needs of its time.

The Levitical Law is purely of Moses, and of Egypt. There is no touch of Abraham, or of the Desert, or of the Euphratean civilizations to be found here. It is the tradition of the out-lived Statute Law that today holds the Jew back from fellowship with other men. But while the Book of Leviticus was the making of the Jew, it was the unmaking of the Hebrew.

And again, a man had already been trained for the work—Moses, the Israelite, but the adopted child and the ward of an Egyptian princess.

The "Hear, O Israel!" and the Decalogue, may not inaptly be termed a re-affirmation of the broad Common Law of the religions of all men. They are the

foundation-stones of Judæism; yet they are not Judæic. They are broader; they are humanic: and they fulfill a common purpose for, and with, all the family of man.

But now we come to a narrower field—the Statute Laws of an especial people, enacted to meet the narrower needs of an especial folk, and for only a limited time in the evolution of their folk-life. A folk debased by generations of servitude are to be lifted up to a higher plane, physically, morally, spiritually. This is the function of the Levitical Code. Without this, it would have no reason for being. And the Code comes from Egypt. The Abrahamic Era knew nothing of it; for there was no need. It was to the preparation for this Code, and all that went with it, that Moses had the forty years of pupilage “in all the wisdom of the Egyptians.” Egypt had faced the same problem with her mixed peoples, and the generations of servitude under Hyksos domination.

Examine the Levitical Code. It enjoins cleanliness, sanitation, care for fit and unfit foods, observance of the sanctity of the family relationship, respect for property rights, justice, equity—it all means the decent, honest, righteous living which is the foundation of society.

But how was all this to be enforced, and made effective? Again the answer comes from Egypt. Egypt had learned the lesson which civilization has ever to keep on re-learning—that observance of the law depends more upon the church than upon the policeman. Religion was the real law enforcer of the civilization of the Valley of the Nile. And, practically, in Egypt

religion and state were one. A royal priesthood, a sacerdotal class, temples, chanting processions, burning incense, altars with the bloody sacrifice, the "Book of the Dead"—all were there: everything to impress the imagination, and to cast a spell of unfathomed spiritual mystery over the minds of a crude race.

And all this is in the Levitical Code likewise, to enforce its regulations—tabernacle, robed priests, chanted rituals, burning incense, smoking altars, with their bloody sacrifices; the mystery of the Inner Court and its Holy of Holies. For again, it is a crude people to be impressed and to be trained to observance of the law. All these were the concomitants of the Statute Law of the Levitical Code: and therethrough was a debased, ignorant people lifted out of barbarism up to a higher plane of physical, moral, and spiritual life—then, their work done, Code and priestly rites to disappear and be lost in the higher civilization and the broader faith of Man.

Yet old forms die hard. The Levitical rites, such as still endure, with their spiritual significance long gone, remain as a badge of race caste. And these broken shards of a long-outlived and discarded past still make hard, for longing feet, the pathway between the Jew and his fellow men. Not many are strong, as my friend Rabbi Myers, when, grasping both my hands, he said—"There is nothing between us. We are brothers!" He is dead now.

The God of the Desert bless you, my Brothers!
There will be no shards over there. *Shalom Aleikum!*

The Blood Atonement for Sin—What and Whence?

The theory upon which the doctrine of a blood atonement for sin was based is that sin guilt may be atoned for and expiated through the shedding of blood: and that vicarious blood may be used as a substitute for the blood of the actual transgressor. The theory calls for the substitution of a third party instead of the actual offender. It is pardon commercialized. It is not pardon granted to a repentant sinner as an act of divine mercy, but pardon purchased by the paying of a price. Tetzels, with his saleable indulgences, or Chaucer's "Pardoner," his wallet filled with vendable pardons "all hot from Rome," are an extreme, yet a logical extreme.

In the Levitical Code the blood thus shed was that of beasts, which were given, or paid for, by the one seeking forgiveness for sin committed. In Christianity, to which the doctrine passed on, it is the shedding of human blood, that is substituted, as the requirement for divine forgiveness; and the man who is the sacrifice is, in some unexplainable way, at the same time, God Himself.

The theory of the Blood Atonement for sin, and its arguments, is discussed so thoroughly elsewhere in this book that it would be superfluous to take it up here. In this section it is dealt with only historically. It first makes its appearance in Judæism in connection with the Levitical Code, and after the escape from Egypt. No explanation is given of its origin. It simply takes its place in the ritualistic service of the Tabernacle. It seems to have been entirely unknown to the Abrahamic

Era. The sacrifices there spoken of are of a different kind—as a thank-offering from grateful hearts to a Divine Providence; or as the seal of a covenant with God, or with fellow men. Nor is it to be found among the Desert Peoples. The only reasonable explanation would seem to be that it was of Egypt. The blood sacrifice as a temple rite was there, and it was there that Moses had his training. The Children of Israel had been accustomed to it as a part of temple rites, and it was apparently adopted and incorporated into the Levitical Code through inheritance.

Yet neither the doctrine nor the rite was ever accepted by the more spiritual class of the Judæic people. The fiercest denunciations of the prophets, those old-time preachers of righteousness, were poured out against it:

“To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt offerings of rams, and the fat of fed beasts: and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations. . . . Wash you, make you clean; put away the evil of your doings from before mine eyes! Cease to do evil! Learn to do well! Seek justice! Relieve the oppressed! Judge the fatherless! Plead for the widow! Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow!” *Isaiah I:11-18*.

David, King and Psalmist of the ages, and of two of the great world religions, cries out in the despair

of a disappointing and unsatisfying ritualism: "Thou desirest not sacrifice; else would I give it. Thou delightest not in burnt offering. The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise." *Psalm LI:16, 17*. The whole Fifty-first Psalm is the bitter cry of a sin-sick, repentant soul that has sought forgiveness and peace through the agency of the blood sacrifice and has turned back upon itself in the agony of disappointment and despair. He has sought peace by the pathway of Egypt, and has not found it—he goes back to the simpler way of God, and the Desert Peoples. It is the spirit of Abraham still hovering over his bewildered people.

With the destruction of the Temple at Jerusalem by Titus, the offering of the blood sacrifice as an atonement for sin came to its end as a Judæic ritualistic rite. It has never been resumed. It had long been in its decadence, its hold loosened upon the people: but was kept alive by the Temple sect, the Pharisees.

Through the influence largely of Paul, convert to Christianity from the Pharisees, and leader in the establishment of the new faith, it was passed on to Christianity. While idealized in form, the theory was the same; but now a human sacrifice instead of a beast.

By one of the strange heritages of history, the Pharaohs of nearly four thousand years ago have given to one of the chief religions of the modern world the very corner-stone of its faith.

The destruction of the Temple at Jerusalem by Titus is ordinarily spoken of as a racial calamity to the Jew. It really was his final emancipation from the

spiritual bondage of Egypt. It was a second freeing of the enslaved. The Ten Commandments live on. They were not of Egypt. No Titus has ventured to measure his strength against these. And emancipated Judæism has gone back to the simple, trusting faith of Abraham, and Mamre, and the tent-life under the stars.

Does the future hold some Titus for Christianity?

A Hereafter

It is a notable fact that the Old Testament record has in it no definite statement as to a Hereafter for man. It deals much with this life; is full of moral teachings; dwells much upon man's duties to God, and of God's care for His people: but it is earthy. The duties are here upon earth: the award, whether for good or for ill, is here upon earth. When Solomon prays at the dedication of the Temple his thought never rises beyond this.

Yet there was in Judæism a thought of something more Beyond: but it was based upon inference, not upon direct assertion or affirmation. The Twenty-third Psalm might be interpreted that way; yet in it David does not reach beyond the Valley of the Shadow. It is still the earth; still this life; still only a reaching out. It is a Valley from whose farther side the Shadow never lifted. But the human heart will reach out after its dead with a cry so passionate, so importunate, that it will not be stilled.

Yet so little was there of direct statement in the Judæic teachings as they came from Sinai, and the Law, that the Jewish people were divided into two great

sects over the question of a Hereafter for man beyond this life, some affirming, some denying. Paul appeals to this division of belief in defense before the Jewish mob after his arrest in Jerusalem:

“But when Paul perceived that the one party were Sadducees and the other Pharisees, he cried out in the Council: Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided: for the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.” *Acts XXIII:6, 7.*

In this division of opinion as to a Hereafter for man, Judæism was not alone among the peoples and the beliefs of Antiquity. The old Greek World knew a like division. When Paul stood before the Areopagus on Mars Hill, it is told: “Then certain of the philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babblers say? And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.” *Acts XVII:18, 32.*

After the bald statement of the facts as here given, there is little more to be said. Yet that a belief of a Hereafter for the human soul was held by many, no man can dispute. But the fact of the uncertainty is the anomalous element in a faith that claimed to be satisfying to man’s spiritual longings. The clear teachings of Jesus of Nazareth upon this point place him at once in

the ranks of the Pharisees whom, in many other things, he so sternly denounces.


A Jewish mother who had lost her babe was visited by a Christian friend, who tried to console her.

"You have hope in your faith that you may have your dead again," was the sorrowful reply; "but we do not know! We do not know! We do not know!"

And the torn mother-heart turned back upon itself in its pain.

And it is still the same with the Jews of today. The Pharisee is still the Pharisee: the Sadducee still the Sadducee. The graves of their dead have not changed them.

POLYGAMY


IN COMMON with other religions of the earlier ages, polygamy was recognized and accepted as a part of the social life of mankind. There were valid reasons lying back of the multiple marriages of primitive peoples. It was the man's place and duty to protect and to provide for the woman as the weaker: and the helpless, the homeless, the unprovided for, were then, as now, the problem in social life. Polygamy met this problem. The homeless woman had home, protection, support, and social position, through multiple marriage. The first wife had primacy in the household as a matter of domestic order: but the others were not inferior. The two wives of Jacob are a case to the point. There was a marital relationship of a recognized lower order in concubinage. Of this we have illustration in the case of Hagar, whose son by Abraham is not recognized as the social equal of Isaac, son of the legal wife; nor did he stand as heir in property rights. In the case of the concubines of Jacob, this disability is met by the legal fiction of an acceptance of the offspring of the concubine as a child of the true wife: they thus became legal heirs in property rights, and were accorded equal social standing with the children of the legal wives. Polygamy continued to be recognized as a legitimate and established social

institution throughout the whole of the Old Testament Era of Judæism. Notable examples are the cases of David and of Solomon, Kings of Israel.

The Unwed Polygamy of the West versus the Wedded Polygamy of the East and of Antiquity

From Judæism, polygamy, as a recognized social institution, was passed on, together with the theory of the Blood Atonement for sin, and the creedal theories of the Levitical Code, to Christianity as heir and offshoot of Judæism. This fact explains two obscure and apparently purposeless texts in Paul's Epistle to Timothy, Bishop at Ephesus: "A bishop must be blameless, the husband of one wife . . ." ["A man of one woman"—"Unius Uxoris Virum."—Vulgate].

A like restriction is placed upon the deacons: "Men of one woman." *I Timothy, III:2, 12.*

No restrictions, however, are placed upon the laity. Polygamy seems to have been dealt with, not as a question of morality, but as a thing simply *contra bonos mores*: and so to be discouraged. There are traces of polygamy, and of concubinage, as continuing in Christianity for several centuries before they finally disappeared. In the Epistle to Titus, Bishop of Crete, this restriction was repeated for that bishopric, showing that the question was a general one.

The question of polygamy seems to be dealt with in both the Old and the New Testaments as of social, rather than moral, bearing. In neither is it either ex-

pressly approved or condemned. The words of Jesus upon the question of divorce, as given in Mark X:2, 12, would inferentially seem to disapprove. Yet it is difficult to see how a thing which is accepted without condemnation under one covenant could be condemned as morally wrong under another covenant. Standards of right and wrong can scarcely be accepted as changing with times and seasons. The higher types of civilization simply seem to have outgrown the needs for its practice. Yet that the problems which in part lay back of polygamy have found satisfactory solution, no one can reasonably maintain.

The vast excess of women over men in the civilized world, with no possibility of husbands for them under monogamy, is a problem which alike faces the social theorist and the practical statesman: and neither Judæism nor Christianity has found answer from the religious standpoint. Yet with the ever-swelling tide of immorality some solution must be found, or—race ruin.

Polygamy has reappeared later, in the Mormonism of America. It came with a revival of the Patriarchal idea within the field of Christianity and headed by one of the most remarkable men of America, Brigham Young. Crude, maybe, but rugged and massive and strong as the granite hills of his native State, he led out in a new movement: and yet it was old. It joined hands with the Patriarchal life of the plains of the Jordan. Persecuted and mobbed, they fled for refuge to the almost-unknown wastes of the heart of the Continent.

The maps then called it "The Great American Desert." It was the long trek over again from Ur of the Chaldees. Privation, famine, disease, month after month, and on into the heart of the Continent with the perils of Indian warfare about them—then, the salty waters of the Inland Sea: and the river upon whose banks they finally settled. They named the river, "the Jordan," and the city which they built was "Zion." It was the old idyl of Mamre and the plains of the Jordan lifted up and over three thousand years, and set down in the heart of a new Continent. It has been called a parody of the past. Was it?

Recruiting their depleted ranks largely from the toiling, hopeless masses of the sub-stratum of Europe, they built up a community, honest, industrious, moral, self-sufficient. Criminals were few. Brothels—there was none. Was it evil? Put to it the test set up by Jesus of Nazareth—"By their fruits ye shall know." "An evil tree cannot bring forth good fruit." *Matthew VII:17, 20.*

Of the Indians, who had looked upon them at the first as an armed force come to take from them their homes, they made friends. And it was by just, kindly treatment. They taught that the Indians were their long-lost kin, and brothers. Time has never broken the tie of friendship between them. Put this side-by-side with the records of the European wave of conquest over the American Continents or the Biblical account of Joshua and the Canaanites! Which suffers in the comparison?

And Mormonism has not died out. It seems proof against religious proselytism. Let us be just to them. These men, too, know God!

That those men, those women were sincere, no one who knows of their patient endurance of want, of hardship, of obloquy, can reasonably question. In suffering, in ostracism, they gave proof of the faith that was in them.

"But Polygamy?" Judæism accepted it. Early Christianity did not forbid it. Mormonism adopted it.

Modern civilization has placed its ban upon it. But again a question arises—Have the brothel, and the wide-spread marital infidelity, only taken its place? And if so, which is the worse?

We are face to face with a problem for which, thus far, no solution has been found. Man and woman were made for each other, mate for mate. The record says: "And the Lord God said, It is not good that man should be alone: I will make him an helpmeet for him"—[*Aý-zer*: "helper," "mate"]. *Genesis II:18*.


But now, under our modern civilization, it is no longer mate to mate. The number of women is so enormously in excess of the men that, under marriage, mates can no longer be found for them. Millions of women in Europe are forced into unwilling celibacy because of the lack of husbands for them. This fact lies at the very origin of the wide-spread increase of immorality and vice. How is the evil to be met? Can it be met? This unwilling celibacy is in violation of the very pri-

mary laws of human life: and God has made them so. Have we failed to discern all of His laws? And are we suffering because of this failure? There seems to be a break somewhere.

Practically the sexual status of the civilized world today is that of a wide-spread, unwed polygamy: and law is powerless to check it. This whole question is the most vital of the unsolved problems of the civilization of today.

Where is the Solomon who can find answer?

THE GENEALOGICAL TREE OF THE JEW


 HE people of the arid, upland plateau of the Arabian Peninsula, the Arabia Petrosa of the older geographers, were the Semites. This was their homeland. From it an overflow of migration and conquest passed down to the Euphratean plain. They were later known as The Chaldees: and their land, as Chaldea; with Ur, near the mouth of the Euphrates, as their earlier Capital City. It was of this racial stock, and from this city, that Abram was called out. The record says: "Now the Lord had said to Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation." *Genesis XII:1, 2.*

He is known simply as Abram of Ur of the Chaldees. He is still a Chaldean.

In the new land he is known, however, as Abram, the "Hebrew." The stock is segregating. The word Hebrew is of disputed etymology. The most generally accepted origin is from *Aw-bar*: "beyond"—"The man from beyond"; that is, "The In-comer." He still, however, bears the name Abram, brought from Ur. It is *Aw-brawm*, "forefather," "ancestor." This name becomes amplified in the new land. The record says:

“And God talked with him, saying, neither shall Thy name any more be called Abram, but thy name shall be Abraham—” [“Ab-raw-hawm”: multiplicative]—“for a father of many nations have I made thee.” *Genesis XVII:3, 5*.

Instead of Abram of the Chaldees, it is now Abraham, the Hebrew—the man from beyond; *i.e.*, the foreigner.

Yet another change comes to the racial name in the new land. It is in the third generation. The record is speaking of the representative descendant: “And He said, Thy name shall no more be called Jacob, but Israel—” [*Yisrae-El*: “to rule”]—“for as a Prince hast thou power with God and with men.” *Genesis XXXII:33*.

From this time the Hebrew descendants of Abraham are known as the Israelites.

It is not until the Eighth Century before Christ that the name Jew as a race designation is met with. The record reads: “At that time Rezin, King of Syria . . . drave the Jews from Elath.” *II Kings, XVI:6*.

The name seems to have been derived from the same root as Judah: and was at the first made use of more especially as a designation for that tribe. Its use, however, gradually became more general in application, and during the Babylonish captivity, and afterward, was the common name of all of the Children of Israel: and it has remained the race name to this day.

The race genealogical and historical tree may thus be summarized: A Man—A Family—A Grouping of Tribes—A People—A Nation—A Race Caste.

Race Caste

“When the Lord, thy God, shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee . . . thou shalt make no covenant with them . . . neither shalt thou make marriages with them: thy daughter shalt thou not give unto his son, nor his daughter shalt thou take unto thy son: for they will turn away thy son from following me, that they may serve other gods.” *Deuteronomy VII: 1, 4.*

This is the formal beginning of racial caste among Israel as a people. The racial servitude and the resultant social ostracism of the long sojourn in Egypt had unquestionably prepared the way. The going back to Haran for wives of their own race in the cases of Isaac and Jacob shows the family predisposition; but now it is a direct racial command. Not always was the command strictly observed even with the people of the land, while with other and outside races intermarriage was still not uncommon. Solomon, with his many and strange wives, is a case upon the throne. Bathsheba, wife of Uriah, the Hittite, is another. And so Esther, as royal spouse of Ahasuerus, King of Persia. Even David is a descendant of Ruth, a Moabite woman. It is not until the return from the Babylonish captivity in the 5th Century, B.C., that the lines seem to have been strictly and finally drawn. The record reads:

“In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jew’s language, but according to the

language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon, king of Israel, sin by these things? Yet among many nations was there no king like him, who was beloved of his God: nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?" *Nehemiah XIII:23, 27.*

It is the lesson of pure blood—a great work to be done: and a people fitted to do it. And the lesson is broader than Judæism and the Jew. The whole fabric of civilization is based upon caste among races.

The Rise and Fall of Israel as a Nation

Judæism as a religious faith stood complete with the Sinaitic era. Judæism as a racial power was yet to be. Then came the seizure of the new land: the driving out of an unoffending people whose homeland it had been for ages; the ruthless appropriation of their dwellings, their vineyards, their olive orchards, their barley fields, their flocks, their herds: then the establishment of a confederacy of tribes under the nominal rule of a system of judgeships of ill-defined powers. Then came the growing discontent with their system of government, and the popular cry, "Nay, but we will have a king over us, that we also may be like all the

nations: and that our king may judge us, and go out before us, and fight our battles." *I Samuel, VIII:19, 20.*

Then followed the royal establishment: the stately court; the war chariots; the armed horsemen; the standing army and the glories of the kingdom under Saul and David and Solomon; and Israel became as they had wished, "like the other nations," and went out to battle.

But something else came, also—an ever-growing burden of taxation to support it all. Then the discontent, the dissensions, the revolt, and the secessions of the Ten Tribes: and the glories vanished never to return. It was a racial foreshadowing of that old Latin lament, "Sic transit gloria mundi!" The Hebrew of Mamre and of the rude altar of stone, and the night-wind and the stars, had traded God for a bauble: and had lost. They are not alone. There have been other bauble-seekers. It was of such the Psalmist wrote, "And He gave them their request: but—but, sent leanness into their soul." It was of this that a dweller in the Fatherland said bitterly, as he viewed the mental decadence of his people under the hollow glories of world empire, "We were greater with a crust and a garret." It took three generations: but the turning-point had come in the racial life of Israel.

The revolt and the secession under Jeroboam broke the power of Israel; but the end was not yet. The Jew dies hard. Two centuries and a half, and the Ten Tribes disappear in the Assyrian Conquest and expatriation: swallowed up in the racial maw of that mysterious East in which races are lost: and whence they

come not back! A century more—and Benjamin and Judah take up the sad, captive trek back to the land whence Abram had started out, centuries before: there to hang their silent harps upon the willows of the Great River, with the mournful lament: "How shall we sing the Lord's song in a strange land?"

And still not the end: for after the seventy years of captivity, and the dramatic episode of Esther limning in like a tale from the Arabian Nights—after this, the return to the ruined Zion, and the rebuilding of the fallen walls; but only by permission, for the old power never returned: and the songs of rejoicing were broken with tears.

Then came the Eastward rush of the Greek under Alexander, a more successful Anabasis than that of Xenophon and the Ten Thousand: but through the same historic route and the barley fields of that slumbrous plain by the Eastern Sea. Then the Roman legions, and Titus, and the long siege of the revolting City of Jerusalem and the destruction of the Temple; the ending of the sacrificial rites: and—the Wandering Jew of the ages—On! On! Ever on! Landless, homeless: the unshriven ghost of a racial life and power that had been: for him only the Ghetto, the Pale: the Pogrom.

The alienation of the ages began when the Jew turned away from the last and greatest of his prophets. Yet Jesus of Nazareth, and Calvary, were only Jeremiah and the dungeon pit over again. Arius did not turn away: but, unchanging, fought the theological battle to the end. He, too, faced persecution and out-

lawry. Yet, today, he sits side by side with Athanasius on the public platform: and he is "Brother!"

Possibly Judah might have clasped hands with Arius; but Benjamin would not: and the untamed wolf-blood of Benjamin dominated the Jew in the day of his spiritual testing.

There is a touching episode in the fraternal history of Judah and Benjamin. When, in Egypt, Benjamin was threatened with retention in a life servitude and they stood before the rulers of the land pleading for his release, the record says of Judah: "Now therefore, I pray thee, let thy servant abide instead of the lad, a bondsman to my Lord, and let the lad go up with his brethren: for how shall I go up to my father and the lad not with me?" *Genesis XLIV:30, 34.*

Benjamin never forgot the brother-love that would have become bondsman for life in his stead, and when the lands of Canaan were allotted to the tribes, his portion lay next to that of Judah: and when the secession of the Ten Tribes took place Benjamin remained loyal to Judah, and in all the ages they have never drifted apart. And still it is Judah that shields Benjamin. The fierceness of the wolf-blood of Benjamin may provoke the pogrom: but Judah bares his breast to the blow.

And still it is: "Hear, O Israel, the Lord our God is One God!"—and will be to the end.

And still—in pain, in persecution: in outlawry—still it is "Shalom": and this, too, will be to the end.

The Future

Is the work of the Jew done? I cannot say—but I do not think so. He is still the missionary of monotheism among the peoples of the earth. The “Hear, O Israel, the Lord our God is One God!” is still the propaganda slogan of the race: and must be to the end. *Or is this the end?*

DREAMS

Sometimes a vision comes to me, a dream
Such as men dream when walking on their feet,
Yet seeing, hearing not.

Once more I walk
In Salem's streets. A temple vast uprears
Its columned porticos. Its walls reach down
To Zion's rock foundations; and the dome
Clean-cut against the skies of Syria stands.
And through its gates a countless multitude
Is entering in. From all the lands they come,
Gentile and Jew. The ghetto sends its throngs,
But now no longer cowed and base with fear.
The scattered synagogues; the wanderers
Of Israel's blood; and by their side the kin
From desert lands where Ishmael tents afar.
And men from Christian lands, whose
 cross-decked fanes
Send out their streams: and from the far-off isles
Where purple seas break on the coral strand;
And lands unknown, beyond the unknown seas.

And from the throng I hear a murmured speech
Of God—Jehovah—Allah—Brahm—and Buddh—
As sound of many waters.

But within,
Upon that lofty dome one name is writ,
Only one name: and in a mighty joy
All men bow down, and all lips voice that name,
“All-Father”—for all men at last have found,
Whate’er the names the world has known Him by,
He yet is one—one God alike to all—
All men His children: and on earth at last,
This weary, sin-cursed earth of wrangling creeds,
All-Father’s Love, and Brotherhood of Man.

* * *

The work is done. The long, long, weary years
Draw near their close: and back to man again,
The source from whence he came, may Israel turn
And with clasped hands say, “Brother!

Brother mine!”

It is the broader vision. That old ban
Of Jew and Gentile hate here fades away,
And all are brethren. And above them all,
Gentile and Jew, and men of every kin,
Only the kindly face, the pitying smile
Of Him, All-Father: and the loving voice
Saying, “My children—mine—my children all!”

Is it a dream, only a glad, sweet dream?
Or may it be?—and one God over all.

MY BROTHERS—SHALOM!

CHRISTIANITY

WHILE starting primarily from the same source as Judæism and Islam, Christianity, in its specific evolution as a faith, is based upon the life and the teachings of Him whom we call Jesus of Nazareth: and after nineteen centuries he still stands as the most notable personality in the drama of the spiritual evolution of man. Yet when one seeks for definite, clearly established data as to his life, it is to meet with disappointment. It is only as the years lengthen into the centuries that the personality and the teachings have taken on more definite shapes; and this not so much through discovery of new, or more satisfactory, records, but largely through inference and deductions. The sources of such information as we have are two:

I. The Four Gospels which bear the names of Matthew, Mark, Luke and John.

II. A mass of traditions, fables, and wonder-tales, which lingered through the earlier ages of the Church that was founded upon his teachings; but which are so conflicting, often so contradictory, and sometimes even so puerile, and so absurd, as to be of little worth. Their whole value would seem to lie in the sidelight which they might throw upon the record of the Four Gospels.

Of the Gospels, two, Matthew and John, bear the names of two of the Twelve Apostles whom Jesus gath-

ered about himself; two, Mark, and Luke, the names of men who were not of the twelve, but converts or proselytes, of a later date. With all four there is only tradition to support the claim that the names represent the actual authors, as all of the Gospels were unsigned. The Christian world has in this case generally accepted tradition as probably correct: yet with much questioning and many dissident. The actual identity of the authors, however, is not a matter of vital importance. The one important point is not, Who were they? but, What do they tell?—and is it told in such a way as to be trustworthy?

The Gospel which bears the name of Matthew is a plain, simple narrative of the genealogy and the immediate ancestry, the birth, the infancy, and the childhood of Jesus; then an unrecorded lapse of some years until Jesus had reached the age of thirty: then a brief account of his public ministry and his teachings. It is such a narrative as might unquestionably have been written by a plain, business man, such as Matthew would seem, by his occupation, to have been. In the summing-up, which is to follow these comments on the Four Gospels, the points of credibility and of doubt will be given.

Mark is crude, unsystematic, fragmentary, but manifestly thoroughly sincere. Mark was not one of the Twelve, but an after-convert; and not, apparently, an eye-witness or an auditor of what he relates. He is supposed to have received his information, largely at least, from Peter, who was of the Twelve: and whose associate in the after years Mark is reported to have

been. From its manifest ingenuousness Mark's narrative may, possibly, be taken as the most trustworthy of all.

Luke was not of the Twelve, but an after-convert. He is supposed to have been of mixed Jewish and Greek blood; but evidently, as the purity in style of his Greek writings shows, of Greek training, and a man of liberal education: reputedly a native by birth of the cosmopolitan City of Antioch on the Orontes. The vividness of his writings, and the elegance of his Greek style, would tend to confirm this. A companion of Paul in his journeyings, he became the historian of the infant Church.

While his Gospel is hearsay, his narrative in Acts is based evidently upon personal observation. Luke, also, traces the genealogy back to Adam, and thence to God.

John is the mystic of the Twelve. Narration with him is only incidental to the portrayal of the spiritual life. It is the writing of one who, with fixed eyes, is looking beyond the life that is. John does not give a life of Jesus: rather a Theory woven about a life. The life serves only as a text for the theory. Possibly John, of all the Twelve, most nearly enters into the spiritual life of the Master whom he loved, and whose love he in return received most fully. The gentleness of the Jesus-life is reflected in John. Yet that the John of the Gospel and of the Letters, and the John of the Apocalypse, was the John of the fishing nets and one of the untutored men whom Jesus gathered about him from the marts of the villages around the shores of Galilee,

has always been questioned. The contrast is too marked: much that is contained in both Gospel and Letters is more as flotsam drifting in from the mysticism of the Farther East, and from the philosophies of the Ægean.

Credibility of the Gospels

The entire credibility of the Gospels of Matthew and of Luke has an atmosphere of doubt thrown thereon by the inclusion of the genealogical tables with which they begin. That a family tree, name by name, could be carried unbroken—or even carried at all—down through the unnumbered centuries of man's life upon earth, tracing back, unbroken, to the first man and the first woman who drew breath, is so incredible as to destroy confidence in the reliability of the author who could put it forth, and casts an atmosphere of uncertainty and of mistrust about all of his writings. It shows a mind incapable of distinguishing between the probable and the improbable; even more, between the possible and the impossible: and thus makes his statements as to facts subject to question. John is rather to be looked upon as a Seer of the Inner Life.

The Gospel by Mark, crude, untutored as it is, is probably of all the most trustworthy as to facts.

The claim has been made that these Gospels are practically the dictation of the Holy Spirit. The claim is based upon the words of Jesus as reported by John: "That the Spirit shall teach you all things, and bring to your remembrance, whatsoever I have said unto you." *John XIV:26*. Yet in the fact that the historic events in the life of Jesus are so differently recorded by the several Gospels, often directly contradicting

each other, and that the accepted versions are only a compromise between conflicting Greek manuscripts, none of which dates back farther than the Eighth Century after Calvary; and in face of the further fact of the errors arising from the repeated copying and re-copying of perishable manuscripts which must have gone on during the centuries; in the face of all these sources of error which are recognized in the frequent revisions, the claim of divine inspiration can hardly be admitted, at least for the Scriptures as we have them now. The work of the revisers, with their corrections and eliminations at each new recension, is an admission of the historic unreliability of the events and of the words of the records.

In weighing the historic reliability of the Gospels it is also to be borne in mind that they were not written until many years after the death of Jesus when, as impliedly admitted by Luke, the remembrance of the events, and the words, was growing dim in the minds of men. *Luke I:1, 4.*

From the foregoing, these conclusions may be drawn:

I. That the historic data in the life of Jesus, as told by the Gospels, are to be accepted with reserve: but these are of minor importance as having no especial bearing upon his spiritual teachings.

II. That the great moral and spiritual teachings of Jesus, which belong to all time and are a part of the religious life of the human soul, and which do not depend upon historical data for credibility—these abide: and of these, the soul of man may judge, independent of the agency or the manner of transmission.



JESUS OF NAZARETH

THE LAND. THE ERA
THE MAN AND THE MISSION

THESE three topics are so comprehensively treated in the companion volume to this—"The Faith That Has Come to Me"—and as essential to that topic, that any extended consideration of them here would be repetition, and superfluous. To preserve narrative continuity, however, a brief summary is given.

The Land

It was the cross-roads of the ancient world. Asia, Africa, Europe, met here. Syria and Asia Minor are the connecting links; and are the only possible way for land communication between the three: and Syria is the focal point. For countless ages, by this passageway between the Caspian Sea, the Black, and the Mediterranean, Mid-Asia has been emptying her surplus population into the more sparsely peopled lands of Europe. Celt, Græco-Latin, Teuton, Turks: wave after wave, and century after century, the flood of races has passed on Westward. Of these we know. Before them, the Mongoloid, we may surmise. About these lands, and in them, the great empires of that Ancient World grew up, lived, and died—Sumerian, Babylonian, Ninevite, Hittite, the empires of the many dynasties of Egypt, Phœnicia, and the Greek peoples of Ionia, and of the

Ægean, and then of that older, long-forgotten day of Crete, and Mycenae and Tyrians. Over those lands their trade lines lay and over them their armies battled and marched. Across those lands, and through the Passes of the Taurus, and the Amaru Mountains, and across the wastes of the North Arabian Plateau, and down to the corn-lands of the Nile, the long lines of camels carried on an inland commerce of vast dimensions. And all these, peoples, armies, trade lines, civilizations, met and mingled in the land of Syria, and about the headwaters of the Jordan. And then came the Persian and, later, the Greek and the Roman. The land was the nerve-center of the Ancient World. And in that land, in that cosmopolitan mingling of peoples, and of civilizations, Jesus of Nazareth was born, lived, and worked out his life-mission. He is sometimes spoken of as a man of obscure life, living in a little-known land. It is a mistake. No other of the noted teachers of humanity has ever lived his life so close to the great, throbbing heart of the world, nor had such opportunity to grow up in close touch with, and to stamp his impress upon, it.

The Era

The older religions were dying. Brahmanism was old and hoary: maybe prematurely old. The freshness of the Hymns to the Maruts was lost in the Negroid and the Mongol mentality of the miasmatic lowlands of the Ganges plains. The lofty struggle of Ahriman and Ormuzd in the Hymns of the Avestas had been debased by the grossness of the decadent civilizations

of the Euphratean marshes. The old Sumerian light had been buried with its forgotten tablets. The religions, like the civilizations, shared the decadence of the worn-out soils. Man is a hard master to the lands that are given to him. The gods of Egypt were voiceless: and the Sphinx that looked out with stony stare upon the palms of the Nile no longer gave forth its oracles. The Book of the Dead was buried with the cere-wrapped mummies of the tombs. And Judæism had long lost the on-sweep of Sinai in the quibbles, and the ritualistic refinements, of The Law. Not even the warning cry of the Prophets could bring it back. In the West—the Great Wild West, of Tacitus—Latin, and Celt, and Teuton had lost faith in their gods.

And Greece—the Scoffers of Mars Hill could clasp hands with the Sadducees of Jerusalem in the negation of faith.

Gibbon, in quoting another author, says of the religion of Rome, that one priest could not look another priest in the face without laughing at the deceptions. True, here and there a light, as of Socrates or Marcus Aurelius, shone out with a pure gleam, but it was only as a rush-light in the darkness of the night. No faith ever came to man at a more opportune hour. It was the fulness of God's time. Even prejudice had died out; and apart from the local spirit of Judæism there seemed to be no feeling of religious bitterness. The Pantheon at Rome, a temple built by the State as a symbol of a broad civic liberalism was, as its name, in the Greek, literally signifies—"all the gods"—a fane within which every religion of the empire might erect

its altars, and worship its deities, side by side, and in peace, unmolested by rival faiths. The State had its established religion, but placed bans upon no other, sheltering and protecting all. All stood upon a common footing before the law. Indifference had taken the place of religious zeal. Only upon one point was it inflexible—loyalty to the State. This was the rock upon which Christianity clashed. Only when sedition was charged against Jesus, did the State take official cognizance of his work. This appears in the accusation before Pilate: "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he, himself is Christ, a King." *Luke XXIII:2*. And again: "But the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." *John XIX:2*.

This charge of disloyalty and treason is the point dwelt upon by Pliny in his report to Caesar upon the persecution of the Christians. The reply of Caesar is fair and just by the law of the land and of the age. It gives no show of prejudice.

The views of the early Christians as to the nearness of the second coming of Christ, and as an earthly monarch, led to suspicion upon the part of the civil authorities, and distrust of the loyalty of the Christian Sect. This distrust, increased probably by indiscreet zeal, led to persecution and martyrdom.

Spiritually the lands of the East Mediterranean Basin were at a standstill. The Greek philosopher of Ionia, and of the Ægean, and of Alexandria, had reached no farther than the horizon-line of man's intel-

lectual life. The Ancient World had apparently exhausted its spiritual resources, and was waiting. There seemed to be everywhere an expectancy—of What? They did not know. Even the rulers were waiting. It was, again, the fulness of God's time. And they were looking toward the land of Syria. Possibly the old Jewish prophecies of the coming of a Messiah had spread out along the caravan routes, permeating the lands, and had thus prepared the way. It was into this helpless, expectant, waiting world that the new faith was born. This is the picture:

HEROD, THE KING, AT NIGHT IN HIS CHAMBER, ALONE

"A strange disquiet preys upon my heart,
A sore unrest. My chamber walls weigh down
Upon me like a dungeon grim and lone.
I cannot breathe; the air from Olivet
Steals through my casement, laden with the sweets
Of sleeping flowers, and rustling breeze
From far Libanus enters fresh and cool;
Yet am I stifled, in my chamber here.

Strange! how the tale of that seafaring man,
Come up to Zion from the seaside port,
Fair Joppa, where his vessel waits awhile
To lade her freight—strange, how the tale he told
Disquiets me. An idle tale no doubt;
Such as the men who sail upon the seas,
And face the terrors of the unknown deep,

Are wont to gather in their wanderings.
 Idle, no doubt! And yet I cannot shake
 Its impress from me; nor can I forget
 The tone of awe, of solemn awe that thrilled
 His rude, seafaring speech.

His words come back
 To me again, within my chamber here,
 And sound within my ears, and will not cease.
 Strange words, and fraught with awe:

‘We sailed, O King,
 Far to the setting sun, across the waves
 Of the great sea; seeking in gainful trade
 The gold and fragrant woods of distant lands.
 Yet ever found we that a strange unrest
 Had seized the lands. And men had little thought
 Of trade or traffic: but they only asked,
 With eager haste, of tidings from the East,—
 Some glad event,—some untold wonder,—or
 The coming to the earth of some great king.

And once, when sailing on the lonely deep,
 Across our course a stranger ship bore down,
 And, fearing not lest we might be a band
 Of robbers on the sea, they boldly hailed,
 And asked us whence we came; and when we said,
 From the far East, in trade, they eagerly
 Prayed us to tell, if aught of note we knew
 Happening afar beneath the rising sun—
 No strange event?

Their land was full, they said,
 Of daily watching toward the morning lands
 For wondrous tidings. For a boding hush
 Had come upon them, like the boding calm
 That stills the ancient trees, before the rush
 Of a great wind: and at their king's command,
 By night and day they sailed upon the seas,
 Hailing the ships that passed along their coast
 From eastern shores, to learn what strange event
 Thus weighed upon the days.

And once we sailed
 Afar across the sleeping summer sea,
 And found two lonely islands, washed by waves
 But seldom vexed by course of stranger keel.
 As in a dream we sailed the narrow strait
 That lay between, and watched the grassy banks
 Dotted with drooping blossoms, sweet and fair,
 That hung low down, ev'n to the water's edge,
 And, lying on the sward, the deep-eyed kine.
 We saw within the land the wooded hills,
 And winding streams, and trees with vines
 festooned,
 And here and there a wreath of curling smoke
 Telling of peaceful homes amid that land.

And then upon the slumbrous air there fell
 A sudden sound of shouting; and one came
 Running along the bank, and brandishing
 His tossing arms on high, and calling out
 Across the waves to us:

“Ho, mariners!

Whence come ye in your ship across the seas?
And what is there of note ye have to tell?
These waters where ye sail are seldom sought
By wandering ships: we live in peace alone.
The dreaming years have come to us alway
Bringing no care: and men are wont to call
Our home ‘The Happy Isles.’

But now to us,

We know not why, some strange unrest has come,
And we are troubled much. The purple grapes
Ungathered hang beneath the russet leaves;
Unreaped the barley fields; the fearless birds
Unhindered flock to eat the golden grain,
Now over-ripe. All through the summer days
We sit and watch afar across the seas,
We know not why. And nights we cannot rest
Upon our beds of herbs beneath the trees.
Then when the morning breaks, at early dawn
We climb the hills, and gaze, and gaze away
Across the sleeping waters, till the sun
Lifts from the deep—waiting, we know not what.
Tell us, O mariners from overseas,
Why do we daily wait in sore unrest?
Is it that some new God has come to earth
Of whom we have not heard? For then will we
Hasten to build an altar; and to Him
Our fairest fruits will gladly offer up,
And pour thereon the rich, red-blooded wine.
Tell us, O mariners from overseas!” ’ ’ ’

The Man—and the Mission

The question of Who?—and What?—Jesus of Nazareth was, is taken up so thoroughly in the companion volume, "The Faith That Has Come to Me," that a lengthy discussion would be superfluous here. Only sufficient consideration is given in this section to preserve the historical continuity of the narrative. Enough to say that, reared in the cosmopolitan atmosphere of the upper Jordan Valley, his whole mental type can scarcely be called Judæic. It was this unlikeness of mentality, and its resultant cast of teachings, that turned the Jews against him. They instinctively felt the discordant racial taint. And yet, that Jesus himself fully realized this may be questioned. His chosen life work is among the Jews. He says that "he is not sent but unto the lost sheep of the House of Israel." To the end of his life he is punctilious in the observance of every prescribed Jewish rite even to the last Passover feast at Jerusalem. Yet he is not a Jew: only, he fails to realize it. And his life work is not accident: nor of sudden impulse or inspiration.

As one reads between the lines in the life of Jesus, possibly the impress that comes upon him most forcibly is the carefulness, and the thoroughness, of the preparation for his work which are betrayed in every step of his public ministry. It is no untrained novice that appears in the synagogue at Nazareth, and expounds the prophecies of Isaiah: and a far-reaching plan is at once shown in his claim for himself of succession in the line of the prophets of God. This careful preparation is shown also in the Sermon on the Mount, and in the

assurance and self-confidence with which he says, "Ye have heard that it hath been said by them of old time . . . but I say unto you." *Matthew V.*

What, then, was his purpose in the mission upon which he entered? His own statement is—To reform Israel. The first half of his public ministry shows this object kept steadily and hopefully in view.

Then comes the sense of failure: and a season of mistrust and uncertainty. He is drifting. Then at last seems to come a vision of broader things. But the vision is vague, embittered by the sense of utter failure: then the going out in gloom. Even faith in God is gone. Hark to the despairing, heart-broken cry, "My God! My God! Why hast Thou forsaken me?" *Matthew XXVII:46.*

But he had not failed. He only did not see. The broadness of God's plan needed the ages for its unfolding. Other men also have died despairing because they could not foresee. Calvary was not the end.

During the three years of his public ministry, Jesus had gathered about himself a little band of disciples. They were men from humble life—fishermen from their nets and boats; a tax collector from his money tables; others of unrecorded occupation, but nothing to indicate that they were men beyond the rank of the lowly. These were commissioned, but in vague, general terms, to continue the work after he should be gone.

With Calvary the personal mission of Jesus was ended. "It is finished!" was the passing cry. It now remained for others to take up the work that he had laid down. The further record is of them, and of their successors.

AFTER CALVARY



THE word bewilderment would probably most nearly describe the mental state of the disciples after the tragic scenes of Calvary.

The parting command had been: "Go ye into all the world, and preach the gospel to every creature." *Mark XVI:15*. They did not go; but lingered about Jerusalem. They had built their expectations upon the establishment of an earthly kingdom, with themselves as the trusted and honored officials. *Matthew XIX:28; Luke XXII:29, 30*. With this thought, abandoning their vocations, they had followed Jesus loyally through three years of self-sacrifice and privation. Had not the tenor of the old prophecies been that of the coming to Israel again of a kingdom? And had not Jesus claimed these prophecies as his authority: and that they were to be fulfilled in himself? And had he not repeatedly spoken of his kingdom that was to be? And had he not said that they, his little band of disciples, were to "sit on twelve thrones, judging the twelve tribes of Israel"? Upon this promised future had they not speculated and talked among themselves, even to the discussion of the relative rank of precedence as between the different members of the little band of followers whom the Master had gathered about him? *Mark IX:33, 34; Luke IX:46*. And of

this had not even their kin spoken, and made note? *Matthew XX:20, 21*. And had they not found, instead of it all, Gethsemane, and arrest for their leader? Then, the record says: "They all forsook him, and fled." *Mark XIV:50*. This, when he had been seized and held for trial: Peter, in his dismay, denies with an oath that he ever even knew Jesus. *Matthew XXVI:69, 74; Mark XIV:66, 71*.

Then came Calvary and the end: Kingdom, monarch, thrones for themselves—all gone! It shattered their faith.

But what are they to do? Whither shall they go? Had they not given up all to follow him?

And now the old ties reassert themselves. There is still the life of the days before they went out to follow him. There is much confusion and conflict in the Four Gospels, and in Acts, as to the events, and the places, of the days that ensue. It shows that, whatever of divine guidance may be asserted for the moral and spiritual teachings, a like guidance can hardly be claimed in the wording of the historical record. One episode, however, stands out clearly limned in the Gospel of John, XXI: and it is again by the shores of Galilee, from which they had started out three years before, and to which they have again drifted back. The record says: "There were together, Simon Peter, and Thomas, called Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two others of his disciples"—John probably, and Andrew, Peter's brother, for they also were of the fisher-folk whom Jesus had gathered about him in Galilee—seven in all,

of the Eleven left after the defection of Judas. Then, "Simon Peter saith, I go a-fishing." They say unto him, "We also go with thee."

After the dream, the old days were come back. And now, again, the toil, and the hard fisher-life, before them. Then came the night of unavailing labor, and then in the gray of the morning the vision of the risen Jesus.

But the old life cannot satisfy them. They return to Jerusalem in obedience, as told by Luke, to a command given by Jesus immediately after the resurrection. The whole account of this intervening time, however, as given in the several Gospels, is confused, conflicting, and historically unsatisfactory. Then follow the days lived in the upper chamber, which seems to have been, for a while, a common home for the Apostles and others who gathered about them. That the idea of an earthly kingdom was still lingering as a faint hope in their minds, is shown by the question which they ask of the risen Christ in one of the visions of his reappearance: "Lord, wilt thou at this time restore again the kingdom to Israel?" *Acts I:6*.

But again the answer is evasive and inconclusive: and the hope seems from this time to have slowly faded from their minds. It was the dream of an earthly kingdom for the new faith passing, not to return again until ages after, when revived under the name of the temporal Power of the Roman Pontificate: and then, in violence and blood.

And then came the final parting. The life of Jesus with his disciples, and his direct touch with them, was

ended. Bewildered! They were told to go out with the message. But they lingered from the work. There was no apparent planning: no system. A few sporadic attempts in, and about, Jerusalem: as Philip and the eunuch; Peter and Cornelius; Dorcas at Joppa; and they dropped back. The bewilderment is still upon them. They lacked a leader: and no one seemed competent for the task.

It is well here to repeat the caution, that in all this we are dealing with narratives that were passed down by hearsay, and only committed to writing after many years, when the remembrance of words, of events and of the actors, was already beginning to grow dim in men's minds: and that while the guidance of the Holy Spirit might be conceded for the preservation of the moral and spiritual teachings, yet in the face of the many conflicting and contradictory accounts of times, and persons, and events, it could hardly be claimed for the historical records. Nor, as a matter of fact, need it be deemed an important point: for their bearing is rather after the shaping of the ecclesiasticism of a faith which was built upon the teachings of Jesus. It is the message rather than the messenger, and the manner of the message, that counts.

Then came the going out from Jerusalem to the broader field; but the work quickly passed from control of the Eleven Apostles. John and Peter—and James and Jude, not of the Eleven, but closely associated—linger for a brief season, leaving one Gospel and a few short Epistles; then disappear. The others of the Eleven had already disappeared from the scene,

or live only, and vaguely, in tradition, leaving scarcely a trace.

A mentality better trained and equipped than that of the fisherfolk of Galilee was needed if the work was to cause more than a ripple upon the current of the world-life. Without this it would, so far as human reason can judge, have soon died out in Judæa: or, if surviving at all, have lived only as an episode in the race life of the Jew.

And new leaders came. They were not of the Twelve, though they were still of the Jews—but, Hellenized Jews—Paul, Apollos, Barnabas, Silas, Timotheos, and others of less note: Jews trained and liberalized by the Greek Schools, and the Gentile world about them.

The work now broadens. It may again be summarized under three heads:

The Era

It was an opportune era for the propagation of a new faith. The older religions, as before said, were dying out. They had not grown with the mental growth of the world about them. And the law of life is: Grow—or die! When growth ceases, death has already begun.

Upon the East, Brahmanism: no longer the youthful faith of the Hymns to the Maruts, sung ages before in the Mountain Passes of the Hindu-Kush, and beyond, out upon the highlands of the Inner Asian Plateau, fresh with the dews of the morning; but now debased by admixture with the lower type of Mongol

and Negroid in the miasmatic river plains of the Ganges, and which the incoming Aryan found there. This primitive faith of the Aryan was prematurely old, decadent and bloodless.

Buddhism, the religion of human despair, was born old, six centuries before; and had developed no enduring strength in the land of its birth during the six hundred years of its hectic existence there. It had passed out to other and more distant lands and to a healthier growth.

Judæism, narrow and racial, was living in the past. It had never grown beyond Sinai and the Levitical Code. The blight of Egypt still was upon the tent-life of Mamre.

The religions of the West—the great, teeming West of Tacitus—had likewise, and even more signally, failed to grow with the mentality of its races.

Men like Marcus Aurelius, and Cicero in his *De Officiis*, lived upon a higher plane of spiritual life: but they were exceptions, and few.

The Greek philosophy of the Ægean, and of Alexandria, and of the Ionic cities of Asia Minor, had reached no farther than the horizon-line of man's intellectual life. The ancient world had apparently exhausted its spiritual resources. But the soul of man was hungering for something more. And still the unanswered cry went up by the bier of the silent dead. The Soul of Man must know—or die.

To all this Jesus of Nazareth was born. The harvest was ripe: it only awaited the putting in of the sickle.

The Field

The Ancient World was not large: but to the people who dwelt in it, it was all. Beyond the Pillars of Hercules all was a blank. South of India was, again, the sea: and all was blank. Beyond Egypt was the unknown and impassable desert: and again all was blank. North and West stretched, ever on, the inhospitable and unknown lands of Scythians, and Hyperboreans, and fabled and nameless peoples, scarcely human. Only about the East shores of the Mediterranean, that "Great Sea," and along the banks of the Nile, and Syria, and the Ionian Cities of the Ægean, and into the borders of the mysterious Far East, was the world open to the new faith. More might open up later: but not yet. And in these lands the ancient civilizations were entrenched. They had their governments, their cities, their trade marts, their lines of travel. In the center, as a pivotal point, lay the land of the Jew, with Jerusalem as its chief city. Yet the lands were decadent. The civilizations were decadent. The faiths were decadent. Even Rome under the Caesars, with her wide-spread grasp, had the seeds of dissolution already in her vitals. The pictures given by Salust and by Tacitus, are of a land and a civilization rotten at the core. Even the courtly laugh of Horace has always the bitterness of a sneer in its polished measures.

It was into all this that the teachings and the moralities of Jesus were to go out as a leaven.

The Men

The command to the Apostles was: "Go ye to all the world and preach the Gospel to every living creature." *Mark XVI:15*. Yet, as said, they did not go, but lingered about Jerusalem and the shores of Galilee. It would seem to be the hesitation of men not equal to the task. There is apparently no cooperation, no system, no planning. Most of the Eleven quickly disappear from the scene. A few spasmodic efforts as of Philip and the Eunuch, Peter and Cornelius, the raising of Dorcas at Joppa; and the first momentum is checked. The bewilderment is still upon them. They lack a leader. No one seemed to be fitted for the task. For a little while John and Peter seem to have assumed leadership: but only for a little while. John was not aggressive: and Peter was not wise. Then they also disappear from the scene. It is new men, men not having received the command, that now take up the work: and they bring to it new thought, new plans, new ability. And they are not, as the Twelve, uneducated fishermen, called from their nets and their boats, or taken from the bench of the tax collector, but trained, cultured men of the world: men mentally equipped for the broader work which must be done if the new faith is not to prove a failure. It is now the trained mind of Saul of Tarsos, mental product of the Greek philosophy of that Ionian City of Cilicia and of the School of the Law at Jerusalem; Apollos, a Scholarly Jew from the literary center of Alexandria with its libraries and its Museum: Barnabas, the Cypriote, eloquent,

broadened by the great, cosmopolitan line of sea traffic which made a way station of the island parts, and sought there the copper for the bronzes of the Ancient world: Luke, the beloved physician, with the polished Greek style that made him associate and historian of the active circle of organizers of the new church.

And it is no longer the lingering atmosphere of a long past patriarchal age, such as enveloped The Twelve. There is the breath of a new world as they go out. And it is to the new lands of the West they go—Asia Minor, the Ægean, Italy, Rome, the North African littoral.

The Going Out

The first outward movement of the new faith came through persecution: and it came speedily. The resentment and the alarm of the priesthood and of the Pharisees did not cease with Calvary. They scented the danger; and were determined to crush it out. Jesus was the first martyr. But his words were too pointed to be forgotten. Persecution of his followers quickly arose. Judæism was determined to destroy the heresy. Stephen, not of the Twelve, but a man of ability, and a deacon in the new organization which began to form, was the next martyr: and Saul, afterward a champion of, but as yet an enemy to, the new faith, and “breathing out threatenings and slaughter against the disciples,” “was consenting unto his death.” *Acts VIII:1; IX:1.*

Under the persecution the converts to the new faith were quickly scattered abroad. We hear of them in

Judæa, and Samaria, and at Damascus, and in Cypros and Crete, and Lybia: but everywhere they go, they spread the teachings of Jesus. The seeds were scattered: but not destroyed. It has been said, "The blood of the martyrs is the seed of the Church." It proved so in this case. Everywhere, the new teachings took root. Yet it still was only as a reform work within Judæism: and, obeying the first command of Jesus, they sought by preference the synagogues, and preached first to the Jews. Others were to be proselytes to the Judæic faith, conforming with its rites: "Now they that were scattered abroad upon the persecution which arose about Stephen travelled as far as Phenice, and Cypros, and Antioch, preaching the word to none but unto the Jews only." *Acts XI:19*.

The broadness of the message had apparently not yet dawned upon them. Even Peter's vision, and the episode of the Roman Cornelius, seem to have been lost sight of.

But the spiritual horizon was widening: "And some of them who were men of Cypros and Cyrene, which, when they were come to Antioch, spake unto the Grecians preaching the Lord Jesus: and the hand of the Lord was with them: and a great number believed, and turned unto the Lord." *Acts XI:20, 21*.

Dissensions

But now trouble arose. The movement was thus beginning to pass beyond Judæic lines.

Now the claim was made that these converts to the new faith must be classed as proselytes of Judæism:

"And certain men which came down from Judæa taught the brethren and said, 'Except ye be circumcised after the manner of Moses, ye cannot be saved.'"
Acts XV:1.

It was now an open issue between Old and New. The lines were drawn.

A Tribute to the Old

I pause for a moment in the narrative to pay a tribute to the Old. Christianity in its evolution is essentially a religion of the West. Yet in its genesis, and its settings, it is of the Far East. And it is of the arid, semi-desert lands of the East. The settings are of tents, and palms, and camels, and lone water-springs, and of the olive, the fig, the vine. The people, and its actors, are living the half-nomad life of the camp-fire, the night-winds, the stars. It is in this that the charm of the Old Testament narrative lies. It is the simple life of primitive peoples: but peoples of the desert lands. The wearied man of business reads it—and dreams.

It was such a land, and such a life, as has come to the semi-nomad American of the great inland, and upland, plateaus between the Rocky Mountains and the Sierras. The landscape is an etching, simple but vivid: its color scheme monotonous: the hush of the ages brooding over it. It is rest—rest to the Soul. As you live its life, the settings of the patriarchal days of Judæo-Christianity are about you. The centuries have dropped away. You are walking with the men of three thousand years ago. In the old Army days I have slept with Jacob on the rocky mesa, alone with God and the

stars. I have dwelt with Job in the land of Uz. For thirty years, night and day, in winter chill and summer heat, the sentry had paced his lonely beat on the watch-tower at Apache Pass, as that other sentry, ages before, paced the watch-tower of Seir: and still the old, old hail, "Watchman, what of the night?" On the last scout, in the Chiricahua Mountains near the Sonora line, I stood with Elijah on Horeb watching the rush of the canyon fires, set by the Apaches to cover their trail: and heard the sweep of the upland winds lashing the swaying pines. It is so that the desert life of the Old Testament grips you: and you cannot forget. The richest bequest of Judæism to the young Christianity was the Old Testament record of that patriarchal life, and the desert lands. This was the inheritance: then came the going out.

Christianity dreams the dreams of the East—but its life is the life of the West.

THE RUPTURE

THE first formal break from Judæism, so far as the record shows, was at Antioch, where the dissension already mentioned had arisen. The city is on the Orontes, three hundred miles North of Jerusalem a Roman city, successor to an older Greek city of the time of Alexander, one of his strategic points within striking distance of the great caravan route through the mountain pass known as "The Gates of Syria"—through which, at an even earlier time, passed Xenophon and the Ten Thousand. This city, through its military and commercial location, had gathered a mixed population of Greeks, Romans, Jews. Under the Seleucidæ it had been the capital of Northern Syria, the "Hollow Syria" of Strabo's time. It was the starting-point of Paul's evangelistic career: and it was here that the followers of the new movement first received the name "Christians." *Acts XI:25, 26*. Until then they had been known simply as a new and peculiar sect of the Jewish faith. It was at Antioch that the first split began within the ranks of the followers of Jesus: and it came, as such divisions generally do come, within churches, not over doctrines of major importance, but over minor matters of ritualistic observance. The new movement now began to gather in converts from the mixed peoples about them—men who were not Jews.

It was about these that the trouble arose. The record says:

“And certain men which came down from Judæa taught the brethren and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

“When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.” *Acts XV:1, 2.*

The matter was referred to a Church council held at Jerusalem for adjudication—the first council of the new movement of which we have record. Here, again, dissensions arose. The record goes on to say: “But there rose up certain of the sect of the Pharisees which believed, saying that it was needful to circumcise them, and to command them to keep the Law of Moses.” *Acts XV:5.*

The essence of the controversy was this—Shall the Gentile converts to the teachings of Jesus be considered simply as proselytes to Judæism, and the new movement be classed simply as a sect within the ranks of Judæism? Or is it to be looked upon as a movement independent of, and apart from, Judæism? The whole future of the new faith lay in the decision. “And when there had been much disputing,” it ended in a compromise. The Jew was to remain a Jew, and observe the rites and keep the Law of Moses: the Gentile convert was to be exempt. The racial line was drawn. Henceforth the young Christianity, as thus instituted, was to be a house divided against itself. The Judæic

Christian Church at Jerusalem, trammelled by racial lines, drew back within itself. It languished; and in the end died out. Christianity became the Church of the Gentiles.

There is a striking similarity in the life-work of Jesus and that of John Wesley. Each started to effect a reform within the church of which he was an adherent. In each case the church stood still: but the reform did not. It went on. And in each case, out of the attempted reform a new church was born. Yet neither Jesus nor Wesley ever personally left the parent Church. To the end of his life Jesus remained a Jew, maintaining his stand as a consistent member of its communion, faithful to its rites, and strict in its observances. His last public act was to go up to the Passover feast at Jerusalem, and there to renew his covenant with the God of the Jewish peoples. He died a Jew, faithful to its rites. And so of Wesley. He also began his work as a reform within the church of which he was an adherent. And he, also, never severed his connection with that church: but, to the day of his death retained his orders within its fold, faithfully observing its rites.

There is nothing to show that either Jesus or Wesley foresaw, or anticipated, when they began their work, more than a reform within the Old. But each had set in action forces which did not cease with the failure of the original purpose. These worked on to their logical end.

The work of Jesus, as a reformer of the Old, failed; but out of it came the birth of a new Church. The

work of Wesley, as a reformer of the Old, failed; but out of this, also, a new Church was born.

Antioch may well be called the birthplace of Christianity. Here it received its name. Here it was cut loose from the older Judæic system.

The Jewish era of Christianity practically ended in the break at Antioch. But it is a marking-point for Judæism as well as for Christianity: for when the Judæic Church at Jerusalem drew back, it meant more than this: Judæism also drew back. It was the turning-point in the religious history of a race. It still maintained the monotheistic standard, but it lost the world-leadership in religious faith.

Paul

Of all the builders of the New Church, Paul was the most prominent and the most active, and left the most lasting impress upon its creeds and ecclesiastical framework. Much of this no doubt came from his habit of writing; and he was a constant and forceful writer. "For his letters, they say, are weighty and powerful." *II Corinth., X:10.*

Of one hundred and four pages which make up the record from the first of Acts to the end of the Epistle to the Hebrews, and which cover the whole history of the founding of the New Church, Paul's work fills eighty-five pages: all others, only nineteen. The Book of Revelation is not a part of the Church history. And as to the Epistle to the Hebrews, while the actual scribe may be a matter of dispute, no person of critical mind can read that Epistle side-by-side with the others of

Paul's writings without a conviction that, whoever may have been the pensman, the ideas are of Paul. . . . Four-fifths of the whole record about, or of, Paul: one-fifth by all the other actors in the drama! Is it any wonder Paul has been termed the Founder of the Christian Church?

Yet that Paul was always a clear writer, cannot be claimed. He was often tangled in the meshes of his own logic: and at times drew back from facing his own conclusions. Poor, simple-minded Peter says of him: "As also, in all his epistles, speaking in them of these things; in which are some things hard to be understood . . ." *II Peter, III:16*. And Paul was masterful: for he was a strong man whose whole soul seems to have been wrapped up in his work.

Yet, to Paul also seems to have come a mental bewilderment such as had come to the Eleven after Calvary. He is ever halting and at a loss between the Old and the New. "Is the Old really abrogated?" he is ever asking himself. He tries to hold fast to the New: yet he is unwilling to give up the Old. Maybe, after all, it was not "abrogated." He tries to make sure of both. Yet this is not to be wondered at. A mental and spiritual cataclysm had come into the man's life. Old ideals, old teachings, are shattered. Old hopes, old anticipations, are gone. Racial ambitions are blotted out. It is a new soul-life he is called upon to enter. As he himself says, he was "a Pharisee of the Pharisees": born of the tribe of Benjamin—that old, fierce wolf-blood, of Jacob's foreseeing, coursing in his veins—hating the new sect of The Nazarene, as a wolf hates.

Turned by a sudden vision to the new faith, he brings into the new work the spirit of the old. Yet the disappointment—the shattering of the old hopes, the old ideals! In common with the Pharisee, he had looked for the coming of the prophesied Messiah as an earthly monarch, with purple and crown: he found a village carpenter, toiling at his bench. He had looked for the sword of David: he found the Gospel of Peace. He had looked for the glories of the temple of Solomon: he found the temple of the Great Open with the way-side for an altar. He cannot reconcile it all—yet, the Vision!

Then begins the forty years of wandering. Homeless, like his Master, outlawed of kin, the ban of the Jewish Church upon him, and all the while doubt and uncertainty in his mind. With Jewish caution he would make sure of both. It is not The Law, or Jesus. It is The Law and Jesus. Eighteen years after he has been preaching the Gospel of Uncircumcision, and that whoever accepts the rite renounces Christ, he has Timothy circumcised. *Acts XVI:3*.

Twenty-six years after he had been preaching that Calvary was the final and all-sufficient sacrifice for sin, he had the Old Covenant offerings made in the Temple at Jerusalem for his own sin purification. *Acts XXI:26*. Thirty years after he had been preaching that the Old Temple and the Old Levitical rites were things of the past, in the Epistle to the Hebrews both are transplanted bodily into the New Faith—only in an idealized form, and once for all—altar, sacrifices, high priest, blood offering for sin. The same trait of mis-

giving is seen in his Creed. After teaching the fatalism of the Orient under the term, "Predestination," and that the destiny of each soul is unalterably fixed by the eternal decrees, he denies his own logic with the caution, "Strive to make your calling and election sure . . ."

And the fate of the Jews? . . .

He has taught that all who fail to accept the Christ as their Savior are lost souls, and without hope. But the Jew? Is he then lost? Dismayed at the conclusions of his own logic he cries out in alarm, "Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin!" *Romans XI:1*.

It is the revolt of the human heart. Kin, and the tie of blood, had proven stronger than creed.

And now, old and broken, the end is near. He is writing to Timothy. For thirty years he had been looking for a creed. He has found—A Life! And it is the Life of Jesus, The Son of Man.

And the old man wearily closes his eyes, and is content.

The Greek Era and Its Leaders

Up to the time of the breach at Antioch the leadership of the New Movement had been entirely Judæic: primarily, Jesus of Nazareth: about him, the Twelve. All could unite in that last Passover feast in the upper chamber, as loyal, and orthodox, Jews. Yet a change soon set in. While the Twelve were still the leaders, new men, not so strictly Judæic, began to gather about the work—Hellenized Jews from the Gentile world

about them. Of these may be mentioned as most prominent, and most active, Saul of the Greek city of Tarsos: Apollos, a Jew from the great center of Greek philosophy at Alexandria: Barnabas, a Levite from Cyprus: Luke, half Greek, half Jew. But with the dying-off of these the replacement is of purely Greek blood and the Jewish strain disappears. Up to this time the evangelistic work had been based mainly upon the simple moral teachings of Jesus. He was still to his followers, "Ὁ Διδασκαλος," "The Teacher": and the breach at Antioch had been principally within strictly Jewish lines.

With the coming in of the Gentiles, who for the first few centuries were largely Greeks, began the era of creed-building. The early Church had seemed to be content with the standard set by Jesus—a life, rather than a belief. This was the Semitic type; and the Jew was Semite. But now, the New Movement was passing into other racial hands. The Aryan Greek of the East Mediterranean Basin assumes control. Even the Hellenized Jews of the earlier years gradually disappear. Paul lingered the longest. And now the restless, inquiring Greek mind of the West, headed by trained men of the great University at Alexandria, took up the work which the others had laid down.

It is well at this point to consider what that University was: for, during a period of six centuries, from about the year 300 B.C. to 300 A.D., it was the head fountain of Greek Culture, and Alexandria during that period was the head of the intellectual life of the Ancient World.

When, after Alexander's death, his empire was

broken up and divided between his generals, Egypt and the North African littoral fell to Ptolemy, a Greek. He founded a dynasty which lasted through several centuries. He, and his two immediate successors, held the throne for the first hundred years. They were far-seeing men, of the best type of the Greek mind, well fitted to carry out the broad plans of Alexander. They re-opened the old ship canal of Pharaoh Necho from the Nile to the Red Sea, turning the main current of traffic between East and West through the port of Alexandria, making that city the head of the commercial world, and the mingling-point of its varied races. They also established the University at Alexandria, which under the name of "The Museum"—"School of the Muses"—speedily became the center of the intellectual life of the Greek peoples, and of the Ancient World. A vast library was built up, and lecture courses in all branches of human knowledge and research were maintained. The spirit was broad and liberal in science and in religion. Ptolemy Soter, for the benefit of the large Jewish population gathered at Alexandria, but who, forgetting the Hebrew, were become Greek in speech, ordered the translation of the Scriptures into the Greek. This is known as the Septuagint. It was here that Hypatia delivered her lectures, only to meet martyrdom at the hands of fanatical monks. The Septuagint became the recognized, and commonly used, version even among the Jews of the strictly Judæan lands. It was used by Jesus and The Twelve, as shown in the peculiarities of style, by Hellenized spelling of proper names, and by quotations from "The Scriptures."

From the training of this school, or from its influence, went out the men who were to frame the creeds of Christendom—such men as Irenæus, Justin Martyr, Origen, Cyprian, Eusebius, Arius, Athanasius, and many others, men Greek in blood, Greek in speech, Greek in race affiliations. But the restless Greek mind, which never could agree long upon anything, soon found points for variance. These points of variance were upon the personality of Jesus rather than upon his moral teachings: and, for the differences of opinion which began to arise, Jesus had left ample grounds. Of his own personality he had always spoken vaguely and ambiguously, even evasively: and it would seem intentionally. This reserve was not long respected. Who, and What, was Jesus of Nazareth, rather than what new light did he bring to man, became the leading issue with the Theologians of the infant Church. Differences and dissensions soon arose:

Was he a divine teacher of truth? or Was he only a teacher of divine truth? Was he God? or Was he only God-like?

The congregations, with their pastors and bishops, were about evenly divided upon these questions. Two men from the Alexandrian School, Athanasius and Arius, were the respective leaders of the contending factions whose clashings grew steadily in bitterness. The various churches were rent and torn by the dissensions which arose.

In an effort to heal the dissensions a general Church Council was called at Nikaia by Constantine, head of the Eastern Empire. The question as it came up in-

volved not only the personality of Jesus, but consequently the whole nature of the Godhead. Practically it resolved itself into a struggle between the Monotheism of the Semitic East and the Polytheism of the Græco-Latin West. The section of the Churches which was headed by Arius held that Jesus was God-like—not God: the section headed by Athanasius held that Jesus was not simply God-like, but in some indefinable way was God: and that the Godhead was a Duality: and yet that the Two, while Two, were yet One. After long wrangling and debating the majority vote, stimulated and strengthened by the imperial authority, was cast for the Duality of God—Father and Son. A subsequent Council, convened fifty years later at Constantinople, increased the number of the Godhead to three by voting the Holy Spirit as a third member—and yet, again affirming that, in the same unexplainable way, the Three were only One, and the same. Stripped of theological verbiage, and put in plain, simple words, it all seems incredible to human reason.

The question was not settled, however. The ballot may decide a dispute: but does not necessarily settle it. The minority, out-voted, did not believe. A strong, dissenting minority is always a danger-element in all assertions of authority upon questions of belief and of conscience. A century of persecutions, of bloodshed, of war, followed, the imperial power vacillating, sometimes supporting the one side, sometimes the other: but finally the heresy of the One God of Abraham, and of the Old Covenant, and of the earlier years of Christianity itself, was suppressed, and the anathema of the

Churches pronounced upon all who should affirm it. That it was crushed out cannot be said. It has always remained a part of the spiritual life of Christianity; and must remain, so long as the books of the Old Testament are retained as a part of the Holy Scriptures. Practically, the white leaves between the Old and the New Testament, in the Bible, are the dividing-line between monotheism and polytheism. Did Jesus of Nazareth intend it so? . . Or is it that we have made it so?

Four Rival Episcopal Sees

The Greek Era developed four Episcopal Sees—Antioch—Alexandria—Constantinople—Rome. Their authority seems to have been limited, however, the great body of the churches seeming to have remained largely congregational in organization. Individuality and diversity, rather than unity and uniformity, were the marked characteristics in the working of the Greek mind.

The Greek Church, with its See at Constantinople, and with its Patriarch as ecclesiastical head, probably most nearly represents Christianity as it was during the first four centuries. This branch still retains the ancient Greek type. The Patriarch has never become a Pope. The Church has never claimed an Over-Lordship in matters of State. Corrupted in many of its rites by the heathenism of the North, the Greek Church still retains, alive and active, the vital truths of the teachings of Jesus.

African Christianity died, but died quickly. It came to its end through violence: and Early Islam was

the executioner. Elsewhere, Greek Christianity lives: but like the Jew, with the torture of the ages upon it. It still retains the historic name, "The Greek Church." Its Episcopal See continued to exist at Constantinople, as the State Church and under the protection of the Eastern Empire, until the year 1253 A.D., when that Empire went down under the last great rush of Islam westward. State and Church went down bravely, with the corpse of "The Last Constantine" lying unburied, sword in hand, on the battlefield. Since then the See has still remained at Constantinople; but through tolerance of Islam.


But the West, the great, teeming, yet divided West, was passing under the dominance of one race—and that a masterful race. The Latin civilization dominated. But it was the civilization of a Latin with youth renewed: for he, too, had grown old.

The vast inrush of Northern blood that followed the Gothic invasion of the Fifth Century was absorbed and Latinized—in speech, in type of civic life, in religion. It was such a race absorption, and such a consequent regeneration of the absorbing peoples, as came to the pre-historic Greek of Mycena, and Tyrians with the Dorian wave, fifteen centuries B.C., twenty centuries before.

This absorption and assimilation of fresh blood had rejuvenated the decadent Latin: and it was upon this youthful vigor that the Church of Rome built itself.

ECCLESIASTICAL POWER AND SCHISM

THE LATIN ERA


 HE Latin Era developed along lines that were entirely different from the Greek Era. Each was an evolution from a distinct race-type.

The predominant feature of the Greek mind was diversity; of the Latin mind, unity. And in each, the race-type, possibly by racial heredity different, had been intensified by physical surroundings. The central core of mountains of the Greek homeland, with the isolated seacoast valley, had made of the Greek peoples many: while the valley of the Tiber, and the long, fertile coast plain, had made of the Latin peoples, one. Their governments partook of the same types: and in their spiritual development their religions followed the same type. After the one great factional fight over the nature of the Godhead, a fight which was really more African and Western than Eastern in origin, the Greek made no further attempt to coerce men's souls or to force their beliefs. With the West, it was different. The Latin was a strong, masterful man: and the Roman Church, which grew up as the religious exponent of the Latins, was a Church of masterful men.

And unlike the Greek, the Roman ecclesiasticism

did claim and essayed to exercise the right to coerce and to dominate men's souls. The keys of Peter were wielded as a club over the heads of recalcitrant peoples.

The Latin did not trouble himself so much about theology. This, as his literature, he was content to receive from the Greek. But ecclesiastical power and the right authority to dominate men's souls—these he claimed as a special bequest from God.

The Latin era was especially the era of the founding and the upbuilding of the various religious orders. The breakdown of the old Roman civilization was followed by centuries of civic disorder, when the insecurity of life and of property discouraged home-building and family life. This led to a wide-spread celibacy of both sexes. And men and women found refuge in monasteries and convents: while the libraries, which could only find shelter in these institutions, led both men and women of the more intellectual type to seek refuge and mental life within their sheltering walls. All this tended to make the Church the head of the intellectual life of the world, and added vastly to its power, and with an adaptability, which facilitated greatly its spread, it accepted and took in much from the older faiths of the heathen peoples to whom it came: only, the names were changed. The local saints, and the local Virgins, simply supplanted the local divinities of the older faith: feasts and festivals of the older religions were renamed and continued. Even the doctrine of the Trinity had in it nothing incompatible with the polytheistic theogony of the heathen lands: and the Pontifex Maximus of the *Res-Publicæ*, by an easy transi-

tion, became the Pontifex Maximus of the New. It was conversion made easy for the neophyte peoples.

The mountainous center of Greece, and the isolated coast valleys, cut off from each other except by sea, made of the Greeks many tribes rather than one people. The Tiber made of the Latin peoples one. And so the Imperium, or Central, power took the place of the communal center, or town. And the type of the Roman State became the type of the Church which grew up under the See of Rome. But where the Jew had found Jehovah, the One God of the primitive desert peoples, and where the Greek had found Theos, the God of the Human Soul, although a multiple God after the manner of his race, the Latin saw Rex Regum, King of Kings: and he built his ecclesiastical system upon this basis. The Church must have One head: and his authority must be absolute. From this theoretical basis came three practical results which gave shape to the whole future of the Latin Church at Rome:

I. The claim for temporal power. As the representative of the King of Kings upon earth, the Pope at Rome must be an earthly monarch; as Vicegerent of Jesus. He must be an earthly King. Yet this assumption was expressly disavowed by Jesus for himself when he said, "My kingdom is not of this world." *John XVIII:36.*

The claim to temporal power brought with it the claim of a right to enforce that power. A bar sinister was added to the Cross—it was the Sword.

II. As King of Kings the claim of an Over-Lordship among the rulers of the earth, with assumed right

to depose from office. But Jesus has claimed no such right. On the contrary, Jesus had taught obedience to the powers that be: "Then saith he unto them, Render unto Caesar the things which are Caesar's: and unto God, the things that are God's." *Matthew XXII:21.*

III. The right as spiritual head, to formulate and dictate the individual beliefs of men: and to control their teachings. This power Jesus had expressly refused to assume: "And John answered and said, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part." *Mark IX:38, 40; Luke IX:49, 50.*

Yet these claims to temporal power by the Papacy had in them the seeds of the ultimate undoing of that power. They were the exciting cause of the widespread revolt of the Sixteenth Century. The Reformation was primarily a protest. The unheeded protest became a revolution. The Protestant was at the first a protest-ant.

The revolt of the Northern Races had come through the ever-increasing assumption of power by the See of Rome which began to show itself more especially after the Seventh Century. The great on-rush of Islam over the South shores of the Mediterranean in that century simply annihilated the African Church, with its See at Alexandria and its sub-head at Carthage. The struggle for supremacy now lay between the Sees of Rome and

of Constantinople. During the earlier centuries the See at Constantinople had held the leadership, largely through the civil supremacy of the Eastern Empire. The Empire of the West had not yet recovered from the on-rush of the Goth.

With the rise of Islam, and the building up of a vast and aggressive Mohammedan empire, all this was changed. Constantinople and its subject land became the buffer between East and West. Under the steady encroachments of Mohammedanism the Empire of the East gradually lost ground, until the capture of Constantinople by the Ottoman Turks, in the year 1453, finally ended the long contest. The See of Constantinople had gone the way of the See at Alexandria: and the See of Rome stood alone as the ecclesiastical head of the Christian World. Then came the intoxication of Supreme power—the Revolt—and a Divided Christianity. After fifteen centuries, the West had repeated the work of division begun in the First Century at Antioch. It was then, Jew against Christian. It was now, Christian against Christian.

And yet, Rome during the centuries of undisputed power had done a great work for religion and for civilization. She had rallied the divided forces of Christendom for the final struggle with Mohammedanism. The battle of Chalons was the death-grapple of two contending faiths—but it was more. It was, also, the death-grapple of two rival civilizations. It was that old struggle of Herodotus again to the fore—Asia as against Europe. The battle of Chalons was the battle of Marathon refought after ten centuries. For this,

and for the Crusades, Western Civilization has Rome to thank.

But there was another work done by Rome which the world could ill afford to have lost. During the darkness of the Middle Ages, when the light of Western Civilization seemed upon the verge of extinction, the lamp of the monk, with his books, in the seclusion and under the protection of the monastery, kept the light from quite going out. Again it was a struggle: but now between the light and darkness: and again, "The darkness comprehended it not." We know now. It was the sacredly preserved libraries of the monastery, as against the barbarism and the ignorance which surrounded them. The libraries won. For this, also, we have Rome to thank.

The Keys of Peter

In one respect the evolution of the Church at Rome has been upon lines different from the other branches of the Christian Church at large. It has advanced a claim of premiership in the general Church and consequent suzerainty over the spiritual life of all lands and of all peoples. This claim is based upon a scene related in the Gospel by Matthew as having taken place in the life of Jesus. The scene is thus told:—"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said,

Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven." *Matthew XVI:13-19.*

This claim has never been admitted by the other branches of the General Church.

This scene is told by no one of the other Gospels—Matthew, alone. For a commission of such vast and far-reaching possibilities it would seem strange that none of the others should have noted or made record of it. This omission, when taken with other points to be mentioned, casts a measure of doubt upon the authenticity of the passage. The following points are to be noted:

I. If such authority was delegated from God to Jesus, he made no recorded effort to exercise such power. To the end of his life he remained a member of the Established Jewish Church. His last public act was the observance of the Passover Feast three days before Calvary—an annual rite, the observance of which was incumbent upon all professing the Jewish faith.

II. Peter, also, to whom this power and office are re-delegated by Jesus in the reported scene, seems never

to have exercised the functions of the position—this as recorded in the New Testament annals. His wandering life with Jesus as one of the Twelve—his denial of his Master—a few scattering incidents as an evangelist as reported in the beginning chapters of Acts—two short Epistles—and he disappears from the scene. And so the matter rested.

The Jewish, and the Greek eras in the founding of the New Church were lived; then theological contests over Churches and Creeds were waged: the Fourth Century witnessed a final settlement of the disputed points—but still the question of a delegated authority to Peter as head of the Christian Church, and as supreme arbiter over men's souls, here and hereafter, had not arisen.

With the rising power of the See at Rome, tradition came in to supplement the written record. The claim was advanced by that See, that Peter had founded the Church at Rome; and that the powers re-delegated to him by Jesus had again been re-delegated to the Roman Church to the exclusion of all other branches of the Church of Christ at large. This claim has never been admitted by the other branches of the Church. Their position has been that the claim is purely an assumption of power for which no reasonable support can be found. This claim has been the great dividing-line between the Roman branch and the Church General. The attempt to enforce it lay back of the great Protestant revolt of the Fifteenth and Sixteenth Centuries: and has led to a flood of untold miseries for the human race.

In view of this fact, one more point might be considered:

III. Did Jesus ever say it? There is much in the Scriptures which each new revision is steadily weeding out. The last revision discarded, as spurious, verse 7 of Chapter V of the First Epistle of John; a verse which has been the very foundation-stone of the creedal doctrine of a triune God. There is probably no more vital duty resting upon Christianity today than a thorough examination and re-testing of its Scriptures and a separation of the great moral teachings contained therein from the mass of historical, scientific and sectarian errors which have gathered about them. And the world is not irreligious. It asks only for a reasonable faith. Have we, too, been dealing out stones instead of bread to hungry souls?

Did Jesus ever say the words attributed to him in the passage quoted? It may well be questioned. To the facts already stated this may be added—God does not trifle with human souls. Nor would a doctrine bearing upon the whole destiny of men in the Hereafter be established by a pun upon a name. It was not so that the Church of the Almighty was announced from Sinai. The “Hear, O Israel!” and the “Thus saith the Lord!” were a fitting prelude to God’s Church upon earth.

Instead of Jehovah, a crude, untrained, impulsive fisherman as Supreme Arbiter over men’s souls in the Hereafter! And this as an apparent reward for acknowledging the divinity of Jesus! The whole scene is unworthy of a true ideal of the Godhead and is utterly

out of harmony with the character of Jesus as portrayed elsewhere. Rather does it bear the handmark of some overly zealous sectarian: and as such, the Church General has quietly ignored it. And again, it is to be borne in mind that our earliest manuscripts of the Gospel date back only to the Eighth Century. Nearly eight hundred years for hearsay and for interpolations, and for error, and comments, and emendations, and the various changes that must inevitably have come in the repeated copying and recopying of worn, and defaced, and perishable manuscripts! The field for the corruption of the text could not have been more favorable. Hence the need of careful weighing, and comparing, and sifting. Truth need not shrink from this—only error.

Protestantism

Northern Europe was converted to Christianity with the sword. The wars of the Latin into non-Christian lands have always been a "crusade." Caesar stopped with the Rhine. The Rome Ecclesiastical did not. In his battling he has taken his priest with him. It was so on the St. Lawrence. It was so in Mexico. It was so in the old Mission days of California. And it was so in Northern Europe. Sword and Cross wrought together. At first, it was Sword and Cross: but as time went by it became Cross and Sword: the priest now outranking the soldier. But first or last, together they dominated the land. In the earlier ages of Northern Europe this was endured. But it was not the genius of the people. While at first it was force of arms that gave domination, later it was force of superstition. Hell be-

came a more potent factor in the imagination of the rude peasant than the armed man.

The Roman, with the keen judgment which characterized his provincial policies, whenever possible continued the racial rulers still in their positions, exacting only obedience to Roman authority. These rulers over restless, turbulent peoples soon found it to their interest to retain the help of Rome. This they did largely through the priesthood. Charlemagne of Frank-land, Olaf, of Scandinavia, and the early Kings of Britain, are examples. But after a while they found that the Church was becoming stronger than the Civil Power: the priesthood, than the rulers: and they began to grow restive. Then the people, with increasing intellectual and spiritual discernment, began to resent the claim of the Church to control and direct the belief and the conscience of the individual. And they grew restive. Then came passive resistance—then protest—then revolt.

The Church would not yield: the people and their rulers would not yield. The separation came, with the Alps and the Rhine as the practical dividing-line. The Frenchman is Celt, not Latin: yet the Celt has ever been more closely akin to the Latin than the Teuton. The movement was called the Reformation: but it was not a reformation of the old: a new religion was born. Ecclesiastical reforms, so termed, generally end that way. The last, and the greatest schism in Christianity had come. The Latin era as representing a United Christianity had come to an end.

Rome still lays claim to a Spiritual Over-Lordship

of the peoples: still dreams the dream of ecclesiastical world-dominion. But Rome is Latin: and the Latin mind has ever been singularly incapable of understanding the mentality of other peoples: and, not understanding, she fears to trust. This is shown in an ecclesiastical policy which always keeps a majority of the College of Cardinals Latin in race, and the Papal throne filled by one of the Latin blood. It is the dream of the old Roman Imperium dreamed over again: a dream within a dream. The world is not Latin: else the dream might become a reality.

And, withal, there is a singularly democratic phase to Romanism. Its parallel is to be found in the American Republic. Make the Presidency elective for life, and by the Supreme Court, a body appointed by the President, and you have Rome over again—a Democracy ruled by a self-perpetuating dictatorship. The College of Cardinals is the Supreme Court of Rome. This model the French Republic has partly followed. It is the Latin way. And so the Latin Imperium went out from the Northlands. It never came back.

Underlying Causes of the Protestant Revolt

A Protestant is a protest-ant: and protest is the first step toward revolt—then, separation. It was so in the American Revolution. Protest preceded the war: then came the Declaration of Independence. It was so in what is known as the Reformation, in Germany. Luther's ninety-five Theses, nailed to the door of the Wittenberg Church, came before the "Hier Stehe Ich. Ich can nicht anders!" of the Diet of Worms, and the

final rupture. And it meant war: for the claim to the Temporal Power and the Spiritual Imperium was not willingly given up. The Latin type of Christianity had come in with the sword: and it went out with the sword. Islam faces the same fate in its tenure of St. Sophia.

Yet there is no reason to attribute unjust motives to either side in the controversy. Men are the creatures of their era: and back of them is the working of racial laws which man cannot control. The issue was born of the races and the times: not of the men. If it had not been Pope Leo X it would have been some other: and if it had not been Monk Luther, another would have risen in his stead. It was simply the inevitable clash of unlike races—races which could not understand each other. Roman Catholicism is apparently the type of Christianity, normal to the Latin mind; Protestantism, the Northland type. They cannot coalesce: but they may respect each other. The time had come for the parting of the ways.

The Latin Ecclesiastical Imperium never came back to the Northlands. It was an exotic of forced growth: and returned Southward again to its own habitat.

Possibly the most potent of the causes lying back of the revolt of the Northern peoples against the Papacy was the hopelessness of any relief from the ecclesiastical domination. With the College of Cardinals as the elective body to select the occupant of the Papal Chair; and with that body, in turn, appointed by the Pope; and with that College always kept, as a matter of Church policy, under control of an Italian

majority; and with the Papal chair always filled through their vote, by an Italian, a self-perpetuating Latin oligarchy was entrenched in power with no way of dislodging them. The Papacy simply became the creature and property of the Latin people; its policies shaped by Italian influence; its creeds dictated by Italian ecclesiastics; the majority of its official class made up of Italian men.

All this the Northern races bitterly resented: and as the Roman Ecclesiastical Imperium, like its civil predecessor, was avowedly unchanging—*Semper idem*—revolt and separation were only questions of time. Can they ever be brought together again? Not unless Rome changes or the race characteristics of the Northland peoples change. The one is not probable: the other, not possible.

And once more, it is a new religion that has been born.

The Northlands went back to their own type of religious faith. It was still Christianity, for the centuries of Christian pupilage had left their mark: but it was a Northland type of Christianity, just as to the Latin had come a Southland type of the same faith; for with each, the new faith had been engrafted upon an older, racial faith, which never had quite died out, but had left its impress upon the New—with the Northland man, the restive, individualistic impatience of the race blood; with the man of the South, the patient acceptance of, and submission to, a centralized ecclesiasticism.

Yet that the reversion of Protestant Christianity, to

the Northland racial type, has been an unmixed good can hardly be maintained any more than it can be maintained that the Latin type has been an unmixed good.

With each it has proved anew the truth that borrowed religions, like borrowed clothing, never quite fit, but have to be made over before wearing. With both North-man, and Latin, Christianity is still in the make-over stage. The individualism of the man of the North has led, in his religious evolution, to a multitude of wrangling and warring sects destructive to an efficient propaganda of his faith: while the unresisting submission of the Latin, to a spiritual domination, has led to a spiritual torpor no less destructive to the efficient propagation of his faith. And Jesus taught neither.

HISTORICAL SUMMARY OF FINDINGS IN THE EVOLUTION OF JUDÆO-CHRISTIANITY

- I. Israel had been a kingdom of power : but was in its decadence. Certain of its prophets began to speak of the coming of One who was to be a restorer of its pristine glory. Sometimes they spoke of him as a teacher of righteousness, sometimes as a King: sometimes, in vague, mystic terms, of him as somehow divine.
- II. In common with the other prophecies of the Old Testament, and with the visions of the Apocalypse in the New, the language is vague, ambiguous, and will admit of different constructions. It was so with the Oracles at Dodona.
- III. Seven centuries went by, and the hopes of Israel were dying out, when the reputed son of a village carpenter at Nazareth made public claim that he was the One foretold: and that he was in the line of succession of the prophetic office.
- IV. This claim was received with caution by the Jewish people: yet at the first, some accepted him as the One foretold.

- V. He began his work as a public teacher, but, in accordance with the racial predictions, he says his message is only to the Jews.
- VI. After the first year and a half the Jewish people turned from him as not the One they had expected.
- VII. He now began to preach a broader work, as to the whole world: a work no longer racial in character.
- VIII. After three years of public teaching, but having met with little success, a mob, in fanatical zeal, secured his death by crucifixion at the hands of the Roman authorities, upon the charge of sedition.
- IX. After the lapse of a number of years, writings were compiled from recollection, and hearsay, of the most notable of his acts, and his teachings.
- X. He had gathered about him during the three years of public ministry a band of twelve, known to history as the Twelve Apostles, whom he had commissioned to carry on his work as his successors: but these showed little capacity for work, and soon disappeared from the after-records.
- XI. The work now passed into other hands as leaders. At first these were Hellenized Jews: later, Greeks.
- XII. An era of creed-building followed. He had taught a Life. The creeds took as their basis a belief.

- XIII. The creed-building developed many conflicting views which finally crystallized about the personality of Jesus: Who and What—was he? *Was he Divine—or human? Was he Martyr—or Sacrifice?*
- XIV. In an attempt to bring harmony out of the conflicting views, Constantine, Emperor of the Eastern Empire, called a general Council of the various churches, which convened at Nikaia in the year 325 A.D. After long discussion, and much dissension, the Council by majority voted the divinity of Jesus, and a Duality, Father and Son, to the Godhead: and the anathema of the Church pronounced upon any, or all, who might maintain otherwise.
- XV. By a subsequent Council, held fifty years later at Constantinople, the Godhead, by vote, was increased to Three—Father, Son, and Holy Ghost—and a Trinity in the Godhead declared now to be the creed of the Church, and the anathema declared upon all who might maintain otherwise. The former creed of a Duality now came under the ban as heresy, while to maintain the One God of Sinai, and of the Old Testament, was declared heresy by both Councils. The orthodox creed of yesterday had thus been declared the heresy of to-day, with the curse of the Church laid upon all who might maintain it. . . . “I am the Lord. I change not.” *Malachi III:6.*

- XVI. These decisions of the Councils were not accepted as conclusive by a large minority of the churches and bishops, who still held to the monotheism of the Old Covenant creed of the Unity of the Godhead, with Jehovah One and Supreme: and Jesus and the Holy Spirit as entirely separate in personality, and occupying subordinate positions in the divine economy. A century of persecution, of war, and of bloodshed, followed before the so-called heresy of the Old Covenant Unity of God was finally suppressed. The polytheism of the Græco-Latin West had apparently triumphed over the monotheism of the Semitic desert lands: but only in part. A large and intelligent portion of the followers of the teachings of the Nazarene have accepted the Teacher: but have maintained the Unity of God.
- XVII. The early church developed four Episcopal Sees—Antioch—Alexandria—Constantinople—Rome, independent of each other as centers of Episcopal authority: but recognizing a common Unity of purpose.
- XVIII. The See at Antioch, located in the land of Semitic monotheism, gradually lost power, and was in the end practically re-absorbed by the Judæic parent church.
- XIX. In the Seventh Century the African division of the Christian Church, with its Episcopal See at Alexandria, was blotted out in the first great outward rush of Islam, leaving only the

Greek, or Eastern, and the Latin, or Western, divisions, with their Episcopal Sees respectively at Constantinople and at Rome.

- XX. The Eastern Church, known as the Greek Church, and its bishop, known as the Patriarch—resident at Constantinople, but after 1453 A.D. only through sufferance of Turkish Islam—developed along the Early Christian Congregational type. It has never shown the extreme centralization of the Western, or Latin, Church. Of all three of the surviving branches of Christianity, it probably most nearly conforms to the Early Church of the first three centuries. Crippled and hampered by the ignorance of the Slavic masses, with which it has had most largely to deal, it still represents much of the vital truth taught by Jesus of Nazareth.
- XXI. The Latin Church, unlike the Greek, developed its ecclesiastical policy along the lines of the Roman Imperium, as found in the Roman civil policy, with the supreme church power vested in the Pope. The evolution, or transformation, may be readily traced. As in the earlier days of the *Res Publicæ*, the Pontifices, or priesthood, developed a Pontifex Maximus as head, who in the later days of the empire became merged into the Civil Imperator. So the earlier Latin priesthood developed a Bishop, Pontifex Maximus as ecclesiastical head, who as time went by aspired to, and

claimed, Civil Supremacy as Imperator, thus merging both offices in the one official.

XXII. Another change is to be noted in the oncoming of the Latin Era. While in the Greek Era the theological controversies had raged about the personality of Jesus, whether human or divine, this point was accepted by the Roman Church as a *res adjudicata*, a question already passed upon and settled theologically. The point which now began to assume importance, theologically, was the question of the Blood Atonement for sin. This question, which up to this time had assumed little importance before the Church, and had been little emphasized, now became the leading feature of Christian doctrine. Especially did this manifest itself in the hymnology and the rituals of the Church service: and more marked even in the later development of Protestantism than in the Latin Church.

XXIII. The Latin Church now advanced, as a logical sequence of the Imperium, the claim to temporal power by the Church: and with this was allied the claim to a Spiritual Imperium, with authority to supervise and prescribe the creedal beliefs of man: and with this, a right to enforce, by civil power, conformity to its spiritual behests. The dogma of Papal Infallibility in matters spiritual was a concomitant. The Papal voice *ex Cathedra* must settle all controversy.

XXIV. The attempt to exercise these powers led to protest, and then revolt, upon the part of the non-Latin rulers and peoples of the Northlands, who, Christianized largely through the sword, had always been restive under the restraint.

XXV. As a result—a readjustment of Christianity along race lines, in accordance with the general law of racial religions.

Probably the most potent of the immediate causes lying back of the revolt of the Northern peoples against the Papacy was, as already said, the hopelessness of any other way of relief from the ecclesiastical dominance of the Latin. The racial supremacy which the Latin had failed to maintain by arms, it sought later to maintain through spiritual forces. With the College of Cardinals as the elective body to choose the Church head, and with that head—the Pope—the sole appointing power to the Cardinalate, the Church, as an organization, became a self-perpetuating oligarchy of Italian nationality, with no possibility of change. For the Church itself, the result was the loss of its position as the head of a world-religion, and its restriction to the Latin peoples, with Italy as their ecclesiastical head and exponent. The recent restoration of the Papacy to the position of a temporal power still further handicaps it as the would-be head of a world-religion, and relegates it to the position of a State Church to one Nationality. This will become more evident with each passing year. The aggressive power of early Christianity

lay largely in the fact that it knew no lines of nation or race.

In the first half of the public ministry of Jesus it started that way, but failed, and a broader basis was adopted.

The command to the Twelve when Jesus sent them out the first time had been: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." *Matthew X:5, 6*. . . . "But he answered and said, I am not sent but unto the lost sheep of the house of Israel." *Matthew XV:24*.

In his command the last time, this is all changed. He now says: "Go ye therefore and teach all nations." *Matthew XXVIII:19*.

In Mark, the command is still broader and still more emphatic: "Go ye into all the world, and preach the gospel to every creature." *Mark XVI:15*.

Yet, despite the broadness of the final command, the infant Church took the narrower racial basis. It was the Jew still dreaming the dream of a purely racial God. The Twelve were Jews. The first converts were Jews. Jerusalem was still Zion: and the Temple still only a second Mount Sinai. But the message Jesus had brought was broader than Sinai and the Law. The atmosphere of the new faith was no longer tainted with the reeking shambles of the outer court. It is against all this that the voice of the prophets, as spokesmen for God, was raised in one continuous cry: "I delight not in the blood of bullocks, or of lambs, or of he goats!" *Isaiah I:11*.

A New folk was coming in that knew not the Old. To them the Sermon on the Mount was real: to them, Sinai and the Law, the fading tradition of an alien land. The tie with the past was weakening: it snapped later. Paul and the Hellenized Jews of the first evangelization hesitated. While one hand reached out for Jesus and the New, the other reached back and clung to the Old. That Jewish training of Gamaliel died hard. In fact, it never did die. It was transfused into the New. It lived long enough to shape the whole theological framework of the Church which later grew up. The result has been in Christianity a religion that has ever been broader than its creed.


For this transfusion of the Old into the New, the Gospel by John, and the Epistles of Paul, are mainly responsible. Out of all the original Jewish element in the infant Christianity, these two men seem to have been longest in the work, and to have wielded the strongest influence: and they have left their impress most strongly stamped upon the Theology of the Church in the after ages.

In it all, one fact stands prominently manifest: Its eras of greatest progress have been when Jesus and the Sermon on the Mount have given the keynote: least, when Gamaliel, and the Levitical Code, have had the ascendancy.

Christianity stands today in the position of a Church that is better than its creeds.

SYNOPSIS OF THE CHRISTIAN EVOLUTION

THE JUDÆIC ERA


 HIS covers the era from the death of Jesus to the breach at Antioch, and the decision of the Council held at Jerusalem, and over which James presided. It was the Levitical Code versus the liberal teachings of Jesus. The problem was: The status of the Gentile converts as contrasted with the status of converts from Judæism: and their respective duties as to the older Judæic Church rites. The decision was along racial lines:

I. The Jew was to remain a Jew, still observing the prescribed rites of the Levitical Code.

II. The Gentile convert was to be exempt from all this.

It was a house divided against itself: and the division was along racial lines.

The Judæic branch gradually became reabsorbed by the elder parent church of the Jewish race: and, after a while, disappeared from history.

The Gentile branch drifted farther and farther away from the racial Judæism of the Old, and a New Church was born.

The chief actors of the Judæic era were—the Eleven Apostles, and James.

Paul and Barnabas, as Hellenized Jews, represented the more liberal Gentile element.

The Church up to this time had formulated no set creed, but seems to have remained, like the parent church, virtually monotheistic in belief.

After months of bitter clashing in the Council, a decision was reached through the intervention of the civil power, and divinity of Jesus was voted by a majority ballot: and the Godhead was declared to be a Duality—Father and Son. Fifty years later, at a Council held at Constantinople, the Godhead was still further elaborated by a vote adding the Holy Spirit as a third member of the Godhead, which was declared to be a Trinity, and formally adopted as the creed of the Church.

And yet the question was not settled: and it never has been settled. A century of persecution and bloodshed followed. The contending factions still contended. Even the imperial authority fluctuated: sometimes supporting one side, sometimes the other. And to this day the great mass of Christians are still divided over the question: but it has stood in the creeds.

*A Comparative Analysis of the Different
Types of Christianity*

The underlying thought of the Ionian Greek was the Individual. The underlying thought of the Latin was the State. The Dorian Greek of the Peloponnesus and of the West was more nearly allied to the Latin in

race-type. He might almost be called a Latin offshoot who, through chance of location, had acquired the Greek speech. The tendency of the Greek era, which was Ionian in type, was toward the preservation of freedom of thought and of belief for the individual. With the Latin, as the race life developed in Rome, it was toward the merging of the individual into the State. The Roman Imperium absorbed the individuality of the person.

With the Greek, the State existed for the man.

With the Latin, the man existed for the State.

With each, the religion took on the racial type of the State.

With the Latin, the Imperium was Rome. In his religion still it was the Imperium.

The Greek developed a Patriarch—he never became a Pope. The Latin developed a Pope—he remained a Pope.

And the Imperium gave caste to the religion. With the Latin, unlike the Greek, it meant a strong, central power. This is the key to the evolution of the Christianity of the West under Rome. To this evolution there is no exact parallel among the religions of man: but then, there is no exact parallel to the Roman as a race-type. The nearest approach is, possibly, the Assyrian: but he was not religiously inclined. The idea of the Imperium gave shape to the race-conception of God. Where the Greek had seen God as Theos, the Monitor of the Human Soul—a purely spiritual conception—the Roman saw him as Imperator, and as an earthly King of Kings. This conception led to two

assumptions upon the part of the Papacy which, in the end, led to its undoing as a world power. The Papacy, with its claim of vicegerency for God upon earth, claimed, as corollary, authority over other earthly monarchs, with the right to enthrone or to dethrone.

With this claim of authority over the civil status of man it made claim also of a divine right to control the beliefs of man. Both ideas carried with them the further thought of power to enforce the Papal decisions and decrees.

These claims were not repugnant to the type of the Latin mind. They were in harmony with the race-mentality. It led to an alliance of the religious and civil forces. But as the Roman type of Christianity, through the alliance of these forces, was spread to, and by the sword forced upon, the Northern peoples, it encountered an entirely different type of race-character: a type in which the Individual and not the State was the primary unit. The force of the Roman arms for a while held the subject peoples submissive to both the civil and the religious Imperium: but they were always restive. The rulers resented the claim to an over-Lordship of the Papacy in civil affairs: the people resented the claim to a domination in matters of belief and of conscience. The supremacy of Latin arms, aided by alliance with such Northern rulers as Charlemagne and Olaf of Scandinavia, kept the spirit of the revolt under repression until well into the Middle Ages. Then, with the decreasing power of the Latin, came the explosion of the Sixteenth and Seventeenth Centuries. The Teutonic peoples of the lands North

of the Rhine and of the Alps cut loose, and the second great schism of Christianity had taken place.

Judæism, as a religion, developed along masculine lines. As a faith it was strong, virile, unchanging.

Christianity, instead, developed along lines that have always been feminine in type. While Paul, the Judæic Pharisee, was largely responsible for the shaping of its theology at the inception, it was John, gentle, feminine John, who in the end gave type to its evolution. Under the influence of his teachings, Christianity built largely upon the emotional life of man's spiritual nature. In its evangelistic and revival work, it has bordered upon the hysterical.

The Creeds of the West

Judæic Christianity went back to the monotheism of the Desert Peoples, and was virtually reabsorbed by the parent Judæic Church.

Greek Christianity, after a prolonged and bitter intra-ecclesiastical struggle, finally became Trinitarian in ecclesiastical formula, but half-heartedly, and always with a strong dissenting minority.

The Latin Church of the West, fostered under the moulding influence of the native polytheisms, developed, of all, the widest divergence from the primitive monotheism of the Old Testament, and from the simple teachings of Jesus of Nazareth.

Here, the One God of Abraham became not One, not Three, even, but many. With Father, Son, Holy Spirit, Virgin, and adoration of innumerable Saints, practically a theogony was built up rivaling that of the

plains of the Ganges. While the thinking few might claim that to them all this was only symbolic, to the unthinking masses, saints, and shrines, and images were practically objects of divine worship. They looked no higher. It was the African with his fetish over again. Here, also, the doctrine of a merchantable Blood Atonement for sin obtained its widest hold upon the masses. Tetzels, in Germany, with his vendable "Indulgences," and in England the "Pardoner" of the "Canterbury Tales," or the wandering Friar, his wallet stuffed with saleable pardons for sin, "all hot from Rome," tell the tale. With it came also the doctrine of Purgatory, a mid-way station between Heaven and Hell, from which paid-for prayers might obtain release: then came the further doctrine of works of supererogation, where an excess of merit or of good works, upon the part of one soul, might, for a consideration, be placed to the heavenly credit of another soul. It was heaven brought down to the level of a trading mart.

ANALYSIS OF CREEDS

Islam

God as only One—moral law—broken law: *i.e.*, sin—repentance—forgiveness—direct touch of each soul with God—no mediator: no propitiation or compensatory blood sacrifice.

Judaism

God as only One—moral law—broken law: *i.e.*, sin—propitiatory and compensatory blood sacrifice of animals—mediatorial office of priest between man and

God—forgiveness—direct touch of individual soul with God is gone.

Christianity

God as multiple—moral law—broken law: *i.e.*, sin—propitiatory and compensatory blood sacrifice, but now of human blood—mediatorial office of priest—forgiveness—direct touch of individual soul with God is gone.

In Islam we trace the genesis of the spiritual idea in man, and as shaped by the nomadic life of the Desert and of the great Open. It is primitive man finding God: and to him God is One: and the soul of man is in direct touch with God; and no mediator between. It is a fatherhood: not a step-fatherhood.

In Judæism we trace Islam as influenced manifestly by the Euphratean civilizations in the personality of the man Abram: and then down through the simple, trusting tent-life of the patriarchs and the rude altar of stone, to the long sojourn in Egypt and the modifying influence of that land and its unlike faith, as finding expression in the man, Moses. Then the upbuilding of an elaborate ecclesiasticism with a mediatorial priesthood patterned after that of Egypt. But still it is the God of the Desert: and still He is One. But the priest has come between the soul of man and his God.

In Christianity we have the primitive Islam of the Desert as modified by Judæism, now still further modified by the teachings of Jesus of Nazareth: and this as yet further modified by Greek philosophy: and then as yet further modified by the dominant polytheism of the West. Still it is the compensatory blood sacrifice as a

propitiation for sin: still it is the High Priest of Judæism and Egypt: still it is the priesthood as a separate class: still it is the framework of a vast ecclesiasticism: still it is the mediatorial go-between that stands as door-keeper when the soul of man would seek its God. But the One God of Judæism and of the older Islam and of the yet older Desert and the Great Open, is gone. Instead, is the threefold God of the Trinity, kin to the yet older threefold God, that older Trinity of the Brahmanism of the plains of the Ganges, and of the Ancient East.

We Be Brethren

Calvary, unfortunately, was made a dividing point in the evolution of two of the great religions of humanity: and yet at heart they are one. But at the foot of the Cross the pathways divided: and they have never come together again. That Jesus had not intended this is evident from the record of his life, and his words: "I came not to destroy, but to fulfil:" and He died a Jew: faithful in the strict observances of the rites of His church. Yet the separation came: and it came in bitterness and hatred and from the same underlying cause in both—intolerance. The intolerance of the Jewish ecclesiasticism led to the martyrdom of Calvary. The intolerance of the Christian ecclesiasticism led to the age-long martyrdom of the Jewish peoples. One—and a few hours of suffering: then death. Millions—and nineteen centuries of living death: and no release: for the Jew cannot die. And so the pathways drifted apart, and have never met again. And He had not planned it so.

Et Ego Rabbi Judæus

In my own spiritual life, and in my work as a teacher of what I believe to be divine truth, I have always refused to recognize any dividing-line between Judæism and Christianity. To me, the one is simply the fruition and the complement of the other: and both are only racial phases of the yet broader Religion of Humanity. I, too, am a Jewish Rabbi: and I, too, am a Christian minister. Jew and Christian, alike, are to me, "Brother!" with the still broader brotherhood that takes in all peoples, of whatsoever race, or kin, or faith, who are striving to walk with God as they know Him. In that broader brotherhood I, too, am a Mullah preaching the "Allah il Allah" of the Desert Peoples. I, too, am a Rabbi preaching the "Hear, O Israel, the Lord our God is One Lord!" that rang from Sinai: and as reiterated ages later by Jesus of Nazareth in the "two Great Commandments." And I, too, am a Swami preaching the Four Great Truths, and the More Excellent Way of Gautama and the Indian Plains. And I, too, am a Priest of God, with a Message.

A Jewish friend said to me, "In my house, we have torn out the white leaves that separate the Old and the New Testaments: and to us it is all Bible."

Are we ready to tear out the white leaves that separate the Bibles of all religions: and to acknowledge and accept divine truth wherever found? Or are we still to hold that, somehow, God gave to Judæo-Christianity a monopoly of divine light for the soul of man?

Islam, Judæism, Buddhism, Christianity: with any

alone, in its basic truths, a human soul may walk with God, and find peace.

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation—[γεντε: "race," "people," "nation"]—he that feareth Him, and worketh righteousness, is accepted with Him." Peter and the Roman Centurion. *Acts X:34, 35.*

Fratres nostri, conambulemus coram Domino in pace. Filii enim sumus: et ille, Pater omnium.

THE OLD COVENANT AND THE NEW AND THE CONNECTING LINK

BY BOTH Christian and Jew, Jesus of Nazareth has been looked upon as marking and making a break between the Old and the New. Is it not a mistake? Is he not, rather, the connecting link? The Old and the New, are not two disconnected fragments in the evolution of the soul-life of man: neither do they mark or express two antagonistic forces at work to mar that evolution. They complement each other. Without either, the work would be incomplete. Taken together, they outline the fulness of a divine plan. The method followed in the printing of the Bible adds to the misconception of the relationship between the Old and the New. The white leaves which are inserted between the Old and the New Testaments convey to the popular mind the idea of a change in God's plan, and of antagonism between Old and New. A gulf has yawned between Malachi and Matthew. Yet Matthew only resumes the narrative where Malachi leaves off. But the long interval had not been time lost. The soul of man had been given four hundred years for thinking. They were weighing the past. And they had found that past not sufficient for the soul needs of the growing and developing man. The man intellectual was outgrowing the earlier stage of the man spiritual. It is

again the fulness of time. And now, one more added to the long line of the prophets and teachers of Israel. And once more the prophet was to seal his message in his own blood. The question naturally arises, Why two separate covenants? And wherein do they differ? The explanation lies in the fact that they represent two separate and distinct stages in the soul life of man. They are complements of each other.

What is meant by a covenant? The word in the Old Testament is the Hebrew *bereeth*: in the New Testament *diatheke*. In each case it means a compact. The word, testament, is an English equivalent: in each case it expresses a contract between God and man. Either covenant alone is incomplete. The Old Covenant is largely a covenant covering material things. Its object is—the training and upbuilding of a people out of crude, untrained material. It covers the whole range of an incipient civilization—sanitary, civic, social, racial. Out of it came as its product, The Jew. But all this had not reached and satisfied the deeper and higher soul-life of the people that covenant had built up. For this, they were now ready. The clearer visioned, more spiritually minded, realized the limitations, and cried out in their unsatisfied longing. The first chapter of Isaiah, and the fifty-first Psalm of David, are full of the soul hunger and the pain. Isaiah, in the thirty-fifth chapter, visions the coming of an era of a higher spiritual life for man. Jeremiah voices the fulness of the hope and it comes as a divine forecasting and promises:—"Behold, the days come, said the Lord, that I will make a new covenant with the house of Israel and

with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”
Jeremiah XXXI:31, 34.

And that New Covenant—How was it to differ from the Old? In this—The Old was material: This was spiritual. Isaiah had still dreamed of the earthly kingdom, with crown and sword. Jeremiah sees the spiritual kingdom, and man walking with God. The centuries went by and still men waited and hoped. The old line of divinely inspired men died out, and no successors arose. Four hundred years, and no prophet in Israel! Malachi, the last, had ended his message with the baleful shadow of a curse, and hope was dying out. Men despaired: and said, “There is no more! God has forgotten.”

But there was more. God had not forgotten. He was only waiting. The line of the divine teachers had not ceased. Then came one who said, I, too, am of the line of the prophets. I, too, have a message. I bring to

man as God's messenger, the New Covenant. Not to abrogate or to supplant the Old. That still abides. God keeps faith with His people. "I am the Lord, I change not." *Malachi, III:6*. The New is to complete and fill out the Old. "I come not to destroy but to fulfill." *Matthew, V:17*. Nearly two thousand years have gone by and no other has come to make like claim. Was it true after all? Was it the fulfillment of the promise? And now, was he, too, the bearer of a divine message to man? His own words were, "By their fruits ye shall know." And the New Covenant: It was with the higher spiritual life of man. Yet to the hierarchy which had grown up under the Old Covenant, the New was not welcome. They had looked for power: they found humility. They had looked for vengeance: they found love even for your enemies. They had looked for the rebuilding of the earthly kingdom of David and Solomon: they received only the promise of a vague spiritual kingdom. In the bitterness of their disappointment they turned upon him as their forefathers had turned upon the old-time prophets. Elijah had fled for his life. Jeremiah died in the dungeon cell. Others of the prophets shared like fates. Jesus only shared the fate of the prophetic line. It was the relentless battling of an ecclesiasticism against a man. It was not the Jew: it was an entrenched but endangered ecclesiasticism battling for its life. Christianity in the nineteen centuries of its ecclesiastical history repeated again and again the story. It is always the blood of the martyrs. Jesus, with the long line of the old-time prophets of Judæism, and with the yet longer line of Christian Martyrs for truth's

sake, went to his doom. It was the temporary triumph of organized ecclesiasticism. Yet, "the common people heard him gladly." *Mark XII:37*.

Shall Israel, which in sorrow took back again to its heart the long list of its martyred prophets, turn from the kindly, unhating face of the last, and the greatest of its divine messengers? Or shall it at last cry to him, "Rabboni!"?

The Welding of the Link

The time had come for the welding of the link: and this, too, was to be in blood. Jesus had come up as a loyal Jew to the observance of the annual racial renewal of the Old Covenant at Jerusalem. The lamb had been slain. The bread and the wine had been prepared: the meal eaten. The renewal of the Old Covenant had been sealed. It was not abrogated.

Then, "when the hour was come he sat down, and the twelve apostles with him. And he said unto them, 'With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.' And he took the cup, and gave thanks, and said, 'Take this, and divide it among yourselves. For, I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come.' And he took bread, and gave thanks, and brake it, and gave unto them, saying, 'This is my body which is given for you: this do in remembrance of me.' Likewise also the cup after supper, saying, 'This is the cup of the New Covenant in my blood which is shed for you.'" *Luke XXII:14, 20*.

The link was closed. The two Covenants became one. Nineteen centuries have borne witness. "Whom God hath joined let not man put asunder."

The Broader Covenant

In the call of Abram to go out to a new land these words are found as part of the divine promise. "In thee shall all families of the earth be blessed." This promise has been taken as a foretelling of the coming of Jesus. The words do not say so and Jesus made no such claim upon them. He simply claimed in his first announcement of his mission in the synagogue at Nazareth a place in the line of the racial prophets of Israel. *Luke IV:16, 21*. The promise to Abram was not racial, and Abram was not a Jew. The Jew was to spring from Abram: but the Jew as a race was yet to be.

With the Jew as a race two covenants are spoken of as having been made by God. These covenants are largely by implication. Jeremiah probably best words the racial understanding of their import:—"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant which I will make with the house of Israel; After these days, saith the Lord, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people. And they shall teach no

more every man his neighbor, and every man his brother, saying, know the Lord : for they shall all know me, from the least of them unto the greatest of them, saith the Lord : for I will forgive their iniquities and I will remember their sin no more." *Jeremiah XXXI: 31, 34.*

Has this promise and the broader covenant which it implies, been kept? Yes! Through the double life of Judæism and Christianity, each has had its separate and distinct field in the moral and spiritual upbuilding of the world : and each has been an essential, and co-ordinating, stepping-stone in that upbuilding—Judæism, through what seemed to be its calamity : Christianity, through what has seemed to be its prosperity. Both have been missionary forces : and to one common end. The Jew, through racial downfall as a worldly power and through persecutions, has been scattered over the whole earth : but wherever he has gone, he has carried with him the Ten Commandments, and the Levitical Code. The teachings may be thus summed up :

The Unity of God : and reverence for Him.

The Sabbath of rest to a weary world.

Respect for parents.

The sacredness of the family tie and its obligations.

Regard for human life.

Strict observance of property rights.

The telling of the truth.

These are the very foundation-stones of civilization. Without them, the upbuilding of humanity is impossible.

The works that came to Christianity were different. The foundations were laid to Judæism. To Christianity came the rearing of the modern superstructure. For this, the Jew was racially unsuited. He had done his work: and had done it well. Another, of different racial type, must carry it on. The Jew is a dreamer, and lives in the past. The plains of Mamre, and the old tent wandering, have never gone out of his life. But to the nations of the West has come a different work. They, too, are missionaries. Ships, and railroads, and factories, and science and all the varied appliances of civilization have been their working outfit. They, too, have reached out to the ends of the earth, and have carried with them the practical fruitage of the old Judæic teachings to which they are co-heirs. And to it they have added the broad humanitarianism, the charity, the love of the last and greatest of the Judæic prophets, first and greatest of Christian teachers, Jesus of Nazareth—The Connecting Link between the Old and the New.

The promise to that old-time pre-Judæic Hebrew, Abram of the trusting faith, and of the tent-life under the stars, has been kept: "And in thee shall all families of the earth be blessed."

The Old Covenant, alone, is a great, solid foundation: but without commensurate superstructure. The New Covenant, alone, is a stately superstructure: but without adequate foundation. Together, they are the completed edifice: but with doors closed by creedal and ecclesiastical bars against the many who might enter

therein. The Broader Covenant unbars these doors and cries to all, "Enter in!"

It was the taking down of these bars and the entering in to the Broader Covenant, that Jesus announced in his last words when casting aside race lines, and ecclesiastical trammels, he gave command, "Go ye into all the world, and preach the Gospel to every creature." *Mark XVI:15.*

A few days ago we held the service of the Annual Renewal of the Covenant at Beth-El. It is simply, "Beth-El," "a House of God." It is a House of the Broader Covenant. This was the invitation to join in the observance:


We come to make covenant with God for another year. This House is simply Beth-El, a House of God. There are here no lines of exclusion. Whatever may be your religion, or by whatever name you may call God, if, with the light you have, you are honestly and sincerely trying to walk with God, striving to do your part in the uplift of humanity, you are entitled to come, and the hand of fellowship and of brotherhood is reached out to you. You may be Christian, or Jew, or Buddhist, or of the older Islam of the Desert Peoples, or of whatsoever faith the broad earth may know—you are welcome. If you have had covenant with God: renew it. If you have had no covenant, this day make covenant with Him. Let the little ones come: and forbid them not: they are His. Bring the babe in arms. With the tip of the finger touch the wine to the lips of the infant child, and some day tell it of the covenant made with God for it. Come!

The house was filled. All seemed to come. Again, and again, the altar rail was filled. If any failed to come, I did not know it. Then, a few words of quiet prayer—the uplifted hands—and they went out with faces of peace.

“Then Peter opened his mouth, and said, Of a truth, I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.”

AMEN!

THE COMING OF THE AVATAR


THERE are times when the world stands helpless—and waits. For what?—It does not know. It only knows that it has reached the end of its resources, and is helpless. This is especially true of the soul of man. Like Manfred, it stands appalled at the powers it has evoked: yet not as Manfred, self-sufficient, and defiant: instead, helplessly waiting, expectantly waiting. It is marked by the dying out of faith. It means that humanity is no longer content with the light that it has and the soul cries out in the weariness of its waiting. It is the fulness of God's time for one more uplift in the spiritual evolution of man. It is again time for the coming of the Avatar.

Who and what is the Avatar?

There is a myth of the Far East that, in the passing of the ages, to man in his extremity there comes, out of the dim Unknown, One with a message. In the myth He is called "The Avatar," "The One who comes." It is One with a message to man.

It may be, Divinity incarnate. It may be, One from the Unknown, with message to man. It may be, humanity inspired with the Divine afflatus. But, with all, the central thought is—a further light in the evolution of the spiritual life of man. And the myth goes back of

the borning days of Buddhism in the Sixth Century B.C.

Ages ago—how many we do not know, for the count is by millenniums—to the low, miasmatic plains of India, with their mixed Negroid-Mongol population, and their idol and fetish worship, there came the breath of a higher spiritual life. It was as the crisp breath of the mountains to the fevered jungles of the Land of the Five Rivers. It came with the Aryan overflow Southward from the steadily desiccating plateau of Mid-Asia. They brought their upland faith with them. It was a faith of the pastoral and semi-agricultural life of the Great Open. Its folk-songs tell of the flocks, the herds, the waving grain, the hay-fields, the red apples.

We read between the lines to a strong, clean race-life, a life of homes, of parental care and affection, of filial love, of right doing, of right living, of a soul-life growing and keeping pace with the growth of the man intellectual. It had not reached much beyond this. The beyond was still a mist: but it was groping, and the eager hands were reaching upward. The cry of one hungry soul has come down to us. It is worthy of a place side by side with Isaiah's vision, or the Psalms of David! We are harking to the soul-cry of man in his spiritual infancy. With bowed heads we may join in the simple worship of that hungry soul that cries to us from across the ages: "*To the Unknown God.*"

"Who is the God to Whom we shall offer sacrifice?

"He Who gives breath: He Who gives strength: Whose shadow is immortality. He Who through His might became the One Monarch of the world: Who

governs man and beast: He through Whose might are the mountains and the sea: He by Whom the heavens and the earth were made:

“May He not suffer harm to come upon us: He Who created the earth: He, the Righteous, Who begat the heavens.”

It was this that the Aryan folk brought to the lower spiritual life of the India plains.

The Avatar had come!

But this was not the end. To that older and purer Brahmanistic faith came an era of compromising and of incorporating from the lower types about it. The One God of that Vedic Hymn became the Three Gods of later Brahmanism. Brahm, Vishnu, Siva formed the trinity Godhead of the Hindu faith ages before Greek philosophy and Western polytheism had made a trinity, at the Council of Nikaia, from the One God proclaimed from Sinai and as taught by Jesus.

Yet, the work of the Avatar was not lost. Out of it all, India had been lifted to a higher spiritual plane: and never went back.

The Avatar had not come in vain!

From the same Aryan stock the Avatar came to the peoples of the primitive Euphratean plain. His name, as it comes to us through the Zend-Avesta, was Zarathustra, better known as Zoroaster; the time, not less than fifteen centuries before the Christian Era. He came as a reformer of the Ancient Magian faith. He seems to have made no claim to be more than humanity with a divine message. His field was the civilization of

the great Euphratean plain. He, too, came with the message of the One God, Ormuzd, the God of purity and light whose work in the uplift of man's soul is ever periled by the malign power of Ahriman, prince of evil and of darkness. Theologically, it is a close antetype of the teachings of Jehovah and the Adversary, as given forth later at Sinai. How much may have passed as an incorporation, from the one faith to the other, no man can say. In both, it is the battle of Light and Darkness for a human soul. To the primitive Magian faith, Zoroaster brought uplift and reform. His spirit still lives in that Nearer East and will live: for again the soul of man was lifted to a higher plane. The Avatar had come.

Yet, like the twin faith of the Indus and the Ganges, again the lower types of religious belief about it led to corruption and decadence.

And now we come to a strange historical fact. The doctrine of reincarnation has always been a belief of the Far East. It is seen markedly in Buddhism. The Avatar was to come again to man's needs in his periods of stress. They were looking expectantly for his return. It was the Magi of that older faith that came as the Wise Men to Bethlehem in search of the reincarnated Avatar.

Zarathustra had come as the Reform Avatar to the decadent Magian faith. So, to the decadent Brahmanistic faith came the Avatar in the hour of its need. Men called him Gautama. Son of a King, born to the purple, he feels the divine impulse within, and turns from all to take up the wandering life of a reformer

and a teacher of righteousness. Into the tangled mess of Brahmanic speculations, Gautama brought a Life.

Right Thinking—Right Living—Right Doing. It was religion taken out of theological abstractions and made real. To what extent his teachings influenced the Life and teachings of Jesus of Nazareth could only be told if we knew the history of the ten unrecorded years preceding the beginning of his public ministry. In the six centuries which lie between the life and teachings of Gautama and the public ministry of Jesus of Nazareth, the doctrines of Buddhism had permeated and leavened the whole East. The possible history of these unrecorded years in the Life of Jesus is taken up elsewhere in this book. We know the teachings bear a remarkable similarity. And with both, it was a Life rather than the theses of a creed.

But before all this, the Avatar had come to the Semitic Israelites of the Syrian lands: and this time it was not the incarnation of Deity: neither was it One of unknown personality coming as bearer of a message from the Beyond. It was humanity with the Divine afflatus upon him. The man, Moses, like the man, Abraham, made no claim to more than this. The staging of the scene is at Sinai. The old, simple faith of Abraham, the faith of the Desert, and of the tent-life, and the Open with its family life and its rude altar of stone, had been debased by five generations of servitude in the land of Egypt. Even the name of the old-time God of the pastoral days had become strange to them. To this people, the Avatar came; and the old, purer faith of the forefathers was brought back: yet tarnished

and deformed by the alien ceremonials of the Nile. It was, possibly, all they were fitted for: but they were brought at least partly back to the higher plane. But in it all, one fact stands clear—the One God of the Desert and of the Open was again the God they knew. With his message delivered, the Avatar passed: His tomb known only of God. And again the ages went by.

Yet Israel never entirely recovered from Egypt. The spiritual wandering had been too deep: and a people was only in the making. Prophets and teachers came and passed; some honored, some persecuted, some put to death: but the Old never came back. Yet the soul of Israel only waits. And profane history shows that other peoples were waiting—for what? For the coming again of the Avatar. And He came. Not as Gautama, born to the purple: son only of a village carpenter, but with a Message from the Beyond. Who was He? What was He? The world never has known. His own Words were ambiguous as to His personality. Some have called Him God incarnated. Some have called Him an Unknown Messenger from an Unknown Beyond. Some have called Him humanity filled with a divine message. But while the personality might be a matter of doubt, the Message was not. It was the One God of the Desert peoples. The old-time, simple, God-fearing life. And it was, also, the Right Thinking, the Right Living, the Right Doing, of Gautama.

God does not change. Why should His Message change? Jesus fared with the prophets of old. His death was the seal to His life-work.

Yet the work of Jesus of Nazareth has shared in the

fate of the Avatars who came before Him: and from like causes. To the One God that He reiterated, the Church Council of Nikaia, three centuries later, by vote added a second personality and, seventy years later, a third: thus repeating the Brahmanic history of three millenniums before. Yet the sweetness and the saneness of His teachings, as to the life of man, have gone beyond His own land, and have influenced a world.

Once again the Avatar came. In the ever-recurring influx of alien refugees from the warring nations about them, the simple faith of the Desert Peoples of the Great Arabian Plateau, birthplace and homeland of monotheism, had become contaminated and debased. It still lingered among the Wahabees of the uplands, those stern Puritans of Islam, and among the Hanifs of the Hedjaz. Son of a village family, poor, unknown, he began the work of reform and of uplift among the desert peoples. He made no claim to Divinity, no claim to celestial origin. "I am only a man, a prophet of God, coming with a divine message." Of plain, simple, upright life, yet persecuted and outlawed, he kept on, teaching, preaching, living the righteous life. Idolatry disappeared. The old faith of the Open came back, and for fifteen centuries millions have been lifted to a higher plane by His teachings. The Avatar had come again to the earth, and they have never gone back.

Is this the end? Or is it only the fulness of time for the coming again of the Avatar to the struggling peoples of the earth? And what will the message be?

What is to be the next great spiritual uplift of man? Will it be along the line of the intimate and interdepen-

dent relationship of the man intellectual, the man spiritual, and the man physical? And in view of this intimate relationship is the old Latin formula, "*Mens sana in corpore sano*" to have an additional phase, "*Spiritus sanus in corpore sano?*"

That there exists such an intimate relationship, is a fact not to be questioned. It has been well said that the explanation of the gloomy theology of Jonathan Edwards is to be found in the New England dyspepsia. I knew a minister of widely known piety and sweetness of disposition who, during a season of ill health, said to his daughter reprovingly: "How can you smile and be happy?" The saint in a sick body becomes the saint with a sick soul: and the child with an ill-nourished, feeble body becomes the man with a morbid, ill-balanced soul. In this thought food and sanitation become active agencies in the spiritual evolution of a soul.

But how shall a healthful food supply, and proper sanitation, be made the birthright of all races and of all men? And at this point we find spiritual and economic laws interlocking and overlapping. While the overcrowded tenements of the great cities, and the overcrowded populations of the land-pinched nations and races, are dwarfing and warping their peoples physically, intellectually, and spiritually through insufficient food or innutritious food supply, and through the defective sanitation of over-crowding, about them are other peoples, and other lands, where these are in excess, and unused. There is failure in proper and equitable division or distribution.

It may be urged that this evil should be met by in-

terchange of manufactured products and trade: yet the history of ages shows that in the end these do not suffice: but that the overcrowded, ill-fed, badly housed peoples decay physically, intellectually, spiritually. And there the world stands today. Landed and landless!—Riches and poverty!—Surfeit and hunger!

What is the cause of the evil? It lies in a failure in equitable distribution. There is plenty for all; but some have too much, some not enough. Can the evil be met? It has to be met, and settled: or the man physical, the man intellectual, the man spiritual, must stop short in his upward progress.

How can it be met?—

I. By an equitable and periodic redistribution of the lands of the earth, racially, nationally, individually. For land means food, and room for sanitary living. Let the tenure of land-holding be productive use of the land. This is the surest way to end warfare; for all great wars are wars for land. Why?—Because land means food.

Until this question of racial and national land possession is settled upon some more equitable basis, no League of Nations, no Treaty of Paris, can stop wars. Hungry races and hungry nations will be stopped by no border-lines. They will sign Leagues and Treaties—and then fight. The fatal defect in the Leagues and Treaties that followed the World War was a failure to recognize and provide for these basic principles of national and race life. They forgot that some peoples are growing, others are dying. That some have more than they can use: others, less than they need. In an

ever-changing world, they assumed that time would bring no further change. These questions will have to be met; or the World War will have to be fought over again—and this time to a finish.

This much for the man physical.

II. And the man intellectual? The well-fed brain and the comfortably-housed body will take care for his future.

But the man spiritual? Wherever over the broad earth man is found he does not need to be told there is a God. He has already found Him. I may think I know more about God than he does. Let us compare our views and see. Maybe he has found things in the divine nature that I did not know. The best missionary work will be done when men cease trying to proselytize from one form of religious belief to another, and are content to compare, and to uplift.

Is this a fair forecasting of the next great uplift of man?—A saner, healthier world for the man physical.

A resultant healthier, saner brain for the man intellectual.

A clearer vision for the man spiritual.

As a resultant of all:

The Oneness of the God of all races by whatever name they may know Him.

The Oneness of all the religions of mankind—only the one faith in its different and successive stages of development.

The spiritual oneness of all humanity.

Above and over all—

THE ONE GOD



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